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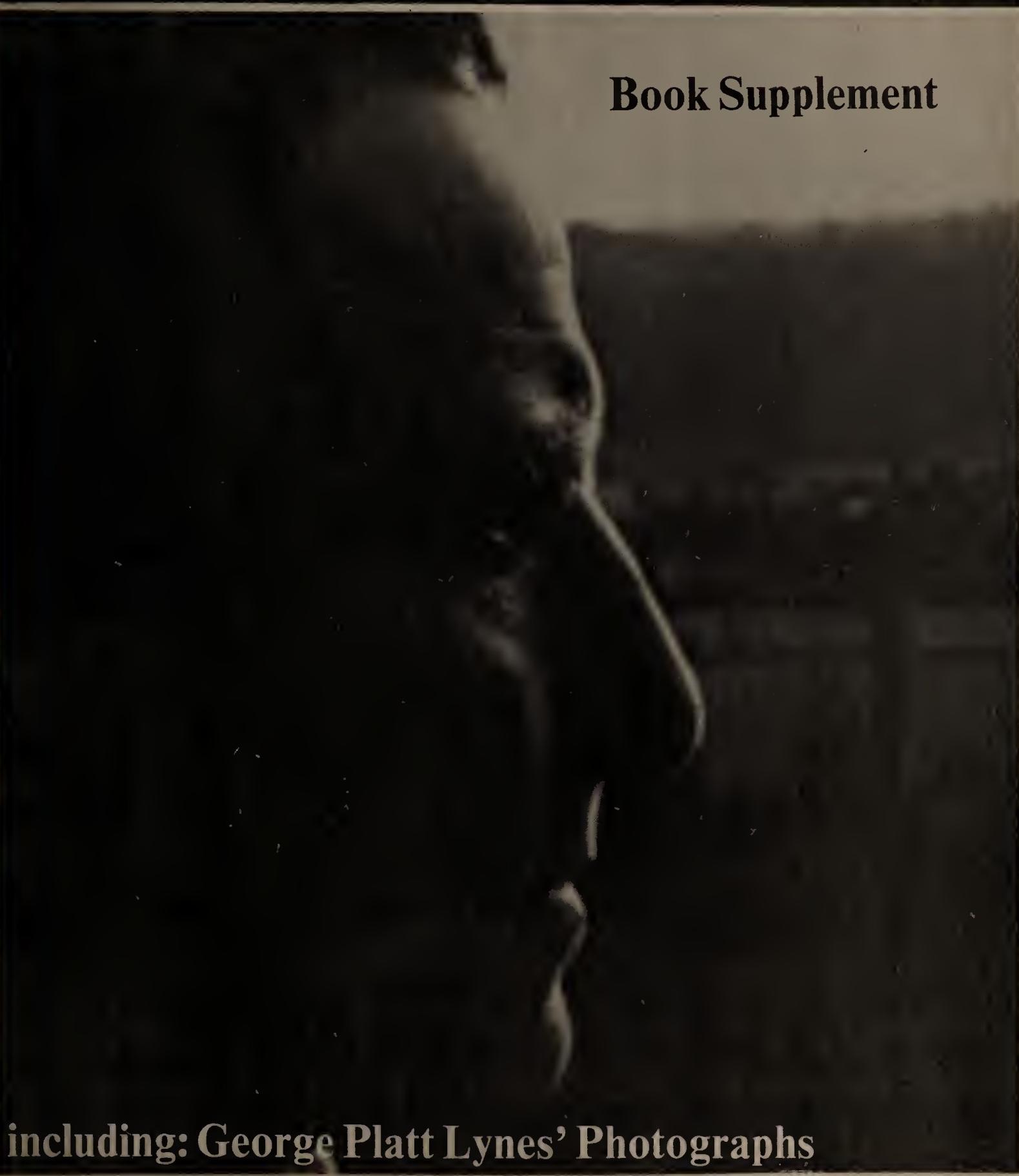
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# Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

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## Book Supplement



including: George Platt Lynes' Photographs



# GayCommunityNews

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February 6, 1982

## Gay Father in Maine Fights for Custody of Son

By Jill Clark

PORTLAND, ME — A gay father here is fighting for the right to raise his son in what appears to be the first custody case involving a gay male parent in this country.

Mark Pierce, 27, must first convince the court that the adoption of Mark, Jr., seven, by the boy's paternal grandmother, Genivieve Pierce, should be nullified. Pierce maintains that his mother blackmailed him into signing away his legal parenthood by threatening to inform the family of his 19-year-old lover, Robert Brogna, that their son is gay.

Pierce's attorney, Niel Shankman of Legal Clinics of Maine, said that getting the adoption overturned is the big hurdle in the case "because legal parents have a very strong right to a child. That's why the case is so difficult."

"Clearly," he added, "the adoption was fraudulently induced, made under severe pressure from Genivieve Pierce. We believe we have a right to challenge it."

If the adoption of the boy by his

grandmother is nullified, "we'll win [custody of Mark, Jr.]," said Shankman, "because no one can prove that my client is not fit to parent and care for and love that child."

He's also been in a stable relationship for six years, which is more than I can say for most heterosexuals I know," Shankman added.

Does Shankman expect that Genivieve Pierce will charge that her son's homosexuality renders him unfit?

"She'll try, but it won't hold up in court."

Shankman's optimism is grounded in the fact that Maine legislators decriminalized homosexual acts in 1975 and a Cumberland County Superior Court Judge made a custody award to a lesbian mother the following year (*Whitehead v. Black*).

Mark, Jr., is now living in the Portland home of his father and Brogna, out of the reach of his grandmother, following a temporary child protection order granted

by Judge Harriet Henry on January 22. On that date, Pierce, Brogna and a sister of Genivieve Pierce asked the District Court of Southern Cumberland to remove the boy from the home of his grandmother where, they said, he was in danger of serious "psychological and physical harm" and "harm from lack of sufficient shelter and sustenance." Genivieve Pierce and her husband, Elwyk, live on disability insurance in a small apartment with "little more than a mattress on the floor," said Shankman.

Judge Henry will determine whether Mark, Jr. will remain with his father at a hearing on February 9. Mark Pierce must show the court not merely that his son would be better off living with him and his lover, but that the boy is in immediate danger living with his grandparents, his legal guardians.

Mark Pierce will have a better chance of winning custody of his son if he is living in his father's home when the court makes the final decision, which could be years

from now.

Mark, Jr., who has spent most of his life with his grandparents, wants to live with his father, according to Shankman.

Pierce said, "My mother slaps him around if he refers to me as 'Daddy.' He's terrified of her."

Shankman said Genivieve Pierce "has used the child as a tool to keep Mark in line. If Mark does something she doesn't like, she takes the child . . . and she doesn't like his [Mark's] being a homosexual."

According to Pierce, his mother is an "overbearing, bitter" woman. He added that she has a mental disorder for which she has been on medication.

Mark Pierce married Anne Gregor when he was 18 "even though I knew I was gay. I was still dependent on my parents and they saw it [marriage] as the 'cure.'"

"Gregor has recently disappeared from the scene," said Pierce.

"When the baby was born, I found out that my wife had already filed a surrender paper; she didn't want the child and she wanted to be through with me. She and my mother were worried that the baby would be a homosexual, so they decided before it was born that my parents would adopt it. My mother said, 'They're going to take him away from you anyway because you're a gay man, so let me and your father have him.'"

Mark said he moved "continuously" from apartment to apartment, town to town, for the next two years at the whim of his wife and mother in order to stay with his child. "I wasn't running off to

the bars every night. I stayed home and tried to make a home for my son."

Gregor divorced Pierce in 1975. Pierce got involved with his present lover in 1976.

Pierce said that before he signed the adoption papers, his mother promised him that she would let him raise his son. She broke her promise "as soon as we left the attorney's office," Pierce said. When he attempted to see his son, he was hauled into court by his parents and his ex-wife, who was living with them, for trespassing, disturbance of the peace, and threatening to commit bodily harm.

In the past year, Genivieve Pierce has allowed Mark Pierce to take his son back four times, only to arrive unexpectedly a few weeks or months later to snatch him away again, Pierce said.

"We are talking about a real unstable person," said Shankman. He added that "it is still an uphill battle. We must overcome years and years of prejudice."

"If we were dealing with a gay woman, it would be easier," said Shankman. "In our society people think in terms of male and female roles. So if a lesbian mother wants custody, the court assumes she's in the female role so it's okay for her to raise a child. But they don't see anyone fitting into the female role in this case."

Pierce commented that he has never considered himself to be "a militant homosexual or anything like that, but if they expect us to sit around with our heads in the sand and not fight back, call me militant."

—filed from Boston

## Activists Face Arraignment After Arrest on Sex Charges

By Larry Goldsmith

BOSTON—Two activists arrested here last week on charges of "indecent assault and battery on a minor under the age of fourteen years" reported for arraignment on January 25 and were released on bail of \$250 each.

Tom Reeves and Michael Thompson were both arrested in Dorchester on January 19 after police interrogated a 15-year-old boy (see *GCN*, Vol. 9, No. 27). The boy is reportedly now in the custody of the Massachusetts Department of Youth Services.

Attorney Richard Landoli said at the bail hearing that Reeves and Thompson were afraid to appear for a previously scheduled arraignment hearing after learning of exaggerated reports of their arrests in the local media. Both men have emphatically declared their innocence of the charges.

Reeves, a longtime anti-draft and civil rights activist, contributor to *GCN* and activist with the North American Man/Boy Love Association (NAMBLA), told Judge Paul King that he was distraught at the possibility of spending time in jail. "When this unfair publicity came on the radio, I was fearful of unreasonable bail," Reeves explained.

Reeves has been arrested in the past for acts of civil disobedience and told the judge that he once spent three months in an Alabama prison during the civil rights struggles of the 1960s.

Thompson, who had never been arrested, is a photographer who contributes regularly to *GCN* and *Fag Rag*.

A story in the January 20 edition of the Boston *Globe* carried the headline "Two men arrested in Dorchester as 'child pornography' suspects" although no pornography charges were filed. The story quoted Boston Police Det. John Ulrich as saying that "child pornography" had been seized at an address on Fuller Street in Dorchester. Reeves and Thompson have not lived on Fuller Street for about two years.

Police armed with a warrant did



Tom Reeves.

break in and search the defendants' home while they were being arrested, but the exact nature of the material seized is still unknown.

The *Globe* article reported that the boy "told police he was forced to engage in sexual acts with the men." Attorney Landoli told *GCN* that the actual charge filed, "indecent assault and battery," "simply means there was an unwanted touching. It doesn't mean that there was a beating or there was force, just that there was an unwanted touching. If it's a person under 16 they can't consent [under the law], so they can't want it, so if there was any touching it was automatically unwanted." The law carries additional penalties if the "victim" is under the age of 14.

The *Globe* article also identified the boy as the foster son of Reeves, a statement which Reeves says is untrue.

Michael Thompson

Several sources additionally reported hearing exaggerated accounts of the incident on a Boston radio station.

Boston Police Department spokesperson Rico Capucci refused to discuss details of the case with *GCN*, citing Massachusetts laws designed to insure confidentiality in cases involving sexual assault and in cases involving minors. Asked if those laws didn't also apply to Det. Ulrich's comments to the *Globe*, Capucci replied "He's in trouble."

Reeves and Thompson are scheduled to appear in Dorchester Municipal Court again on January 28 to file a set of motions aimed at obtaining evidence to be used in their defense. That evidence includes documents and statements now in the possession of the police, the court and other government agencies.

## Man Sentenced For Sex with Minor

By David Morris

MANCHESTER, NH — A gay man of Nashua, New Hampshire has been fined and placed on probation for consensual relations with his 14-year-old lover.

The Hillsborough County Superior Court in Manchester on January 19 fined Bill Bliss \$2,400 and placed him on probation for two years after finding him guilty of sexual assault, a misdemeanor, after the original charge of two counts of felonious assault had been reduced. Bliss told *GCN* that on the advice of his lawyer he agreed to the misdemeanor charge during plea bargaining despite the fact that the lesser charge implies coercion, which he denies was involved.

No coercion was implied in the original charge of felonious assault, which is defined as sex with a minor. Felonious assault carries a maximum penalty of seven years in prison.

Bliss' arrest was based on a deposition the youth gave police following the discovery of nude photographs among articles they recovered from a robbery at Bliss' home, which the youth had reported to them.

Bliss says the deposition, which claimed he and the youth had had sex on two occasions, was given under pressure from the police. The youth told the court on January 19 that he did not remember having sex with Bliss.

The robbery occurred between July 13 and July 17, while Bliss was out of town. The youth had stayed

at Bliss' house during his absence along with a second youth who had invited friends of his into the house. It was the friends of the second youth who committed the robbery, Bliss said. Bliss' lover panicked and left the house when the robbery began, then reported it to police on July 21.

A condition of Bliss' probation is that he have no contact with the youth, but probation officers have agreed to drop the condition when the youth reaches 16, the legal age of consent, which will occur before the end of the probation period.

Bliss told *GCN* that at the time of his arrest his lover, whose home life was marked by a harsh, disciplinarian atmosphere, was "out, finally learning about his gay self and enjoying life a great deal." Bliss told *GCN* that he and the youth had participated together in gay pride marches in Boston and New York.

Bliss' arrest and trial apparently are not related to his membership in the North American Man/Boy Love Association. But there is an increase in arrests for sex with minors, he says, "probably stemming from attitude. The police didn't have to pursue this. . . . Some administrative person chose to put the screws to [my lover]. They didn't have to do that. I think with the climate, with the atmosphere that's in the country now, police feel freer to pursue these kinds of things."

—filed from Boston

# News Notes

## quote of the week

"President Reagan's cuts are going to foment a revolution."

— Leo Feebish, 77, a black lung victim who subsists on a federally-funded disability pension and Social Security, as quoted in the *Boston Herald*.

## gays may not say "olympic"

SAN FRANCISCO — Organizers of next summer's Gay Olympics have unwittingly broken the rules of the games.

Or is the U.S. Olympic Committee (USOC) selectively applying the rules in order to discriminate against lesbians and gay men?

The words "Olympic," and "Olympiad" — not to mention "Citius Altius Fortius" and any permutations thereof — are reserved for the exclusive use of the committee, in accordance with the Amateur Sports Act of 1978 (Public Law 95-606).

Last month, F. Don Miller, the executive director of the USOC, advised an organizer of the Gay Olympic Games, Tom Waddell, to drop the word "Olympic" from the event's logo. Miller informed Waddell that the USOC is entitled to "recover any and all funds which are solicited and acquired by virtue of the usage of Olympic terminology."

In response, Waddell asked Miller to make an exception for the lesbian and gay male event, pointing out that the committee had done so in the past. He cited some examples: "Armchair Olympics," "Special Olympics," "Handicapped Olympics," "Police Olympics."

Waddell told Miller that just as the word "Olympic" was used by organizers of the Handicapped Olympics to promote a healthy, wholesome image of physically challenged persons, so the organizers of the upcoming lesbian and gay male games used the word to counter vicious stereotypes and demonstrate their "similarities as fully vested citizens."

Miller responded that the committee's position had nothing to do with the fact that the event in question is for lesbians and gay men. He said that the committee has allowed the word "olympic" to be used by the physically challenged because, by law, the committee must "develop programs and participate in the development of programs for the handicapped."

The use of the word "Olympic" to describe the lesbian and gay male sports event "would dilute the meaning and significance" of the international Olympics, said Miller.

## a poor showing

PARIS — Only 17 percent of the French people think that discrimination against homosexuals is a violation of human rights, according to a survey entitled, "The French Citizen's Consciousness."

The survey, published in the French daily newspaper, *La Croix*, said that 18 percent of the Socialists surveyed and 15 percent of the Communists expressed support for lesbian and gay rights. Thirty-seven percent were between 25 and 35 and 15 percent were between 35 and 50.

## a human rights omission

TORONTO, ONTARIO — Gay men and lesbians disrupted the smooth processing of the day's legislative business at the Ontario Legislative Assembly on November 30.

As the legislators defeated 60 to 23 James Renwick's gay rights amendment to the Ontario Human Rights Code, Del Mansell, a gay activist, handcuffed himself to the railing of the public gallery and shouted, "This is a human rights omission!" Mansell then proceeded to read a long list of organizations which had backed the anti-discrimination measure: "Alberta Human Rights Commission, the Anglican Church of Canada, the British Columbia Human Rights Commission, the Canadian Association of University Teachers, the Canadian Bar Association . . ."

Guards hustled over to Mansell to stifle him. With order restored, the legislators turned their attention to the next item of business — only to be startled again by a voice from the opposite gallery, picking up where Mansell had left off. According to the *Body Politic*, "The House and galleries erupted into angry jeering."

When a third demonstrator, Brent Hawkes, pastor of Toronto's Metropolitan Community Church, handcuffed himself to the railing and began addressing the assembly, the speaker ordered the galleries cleared and the session recessed for five minutes. Police then hauled the disruptors outside.

Provincial Parliament Member Sheila Cops, a Liberal who has supported the amendment, told the *Body Politic* that fighting for the amendment has been "emotionally draining" and that, put in the position of lesbians and gay men in the province, "I probably would have done the same thing myself."

## prostitutes strike

ATHENS, GREECE — 1,500 prostitutes, supported by a group of transvestites, recently went on strike demanding the repeal of a law which requires that physicians report the identity of all patients treated for venereal diseases.

Prostitution in Greece is legal for women, but not for gay men and male transvestites, according to *Le Gai Pied*.

## I am a homosexual

IRAN — Homosexual men, along with partisans of the old Iranian regime and so-called counter revolutionaries, are the most frequent targets of the Islamic Revolutionary tribunals, according to a report in the French journal, *Le Gai Pied*.

Gay men are shot or stoned to death wearing signs around their necks which read, "I am homosexual."

"The fanatism of the heads of the Iranism government is going beyond the limits of reason," the report said. The entire country is in the hands of these tribunals and executions follow one another at such a fast clip that "it has become impossible to count them." At the time of former President Bani Sadr's dismissal, the official number of executions had reached 2,200.

Article 141 of Iranian laws calls for capital punishment for "both the subject and object" of a consensual homosexual act.

## campus conference creates a convert

The first Western states' conference of representatives of lesbian and gay male students unions took place at San Francisco State University this month, hosted by the Gay and Lesbian Campus Community of that school.

Students from 15 schools, including the Colorado School of Mines and Reed College in Oregon, convened to discuss political, social, educational, and health-related issues confronting lesbians and gay men. Judge Mary Morgan and San Francisco City Supervisor Harry Britt gave the keynote addresses.

Organizers of the weekend long event envisioned it as "first step in the establishment of a network of broad-based, student-oriented coalitions for the purpose of exchanging information and broadening perspectives." The significance of the conference lay in the fact that these students represent our new leaders, said Tom Wolfred, one of the leaders of the workshop on the co-called Family Protection Act.

To highlight the persistence of homophobia on college campuses today, organizers of the conference distributed copies of the response they received from the Associated Students of Phoenix College in Arizona to the invitation to the conference.

"We of Phoenix College," the response read, "have no similar organization at this time . . . and likewise have no desire to interact with the many perverse groups expected to attend your conference. Please do not contact us with any more invitations to disgusting seminars and militant organizational meetings. You have our best wishes for the failure of your conference and society's complete ostracism of your lifestyle."

Two months after the reply was sent, Rosanne Dupras, one of the eight student officers who signed it, sent the conference organizers an apology, saying she felt "ashamed and hypocritical" when she saw the pain the letter has caused her gay friends.

"As a born again believer in Jesus Christ, I feel that this was a very poor example and witness to others of my walk with the Lord," said Dupras.

Conference organizers have begun planning next year's conference and say they won't be surprised if some students from Phoenix attend.

## students taught "homosexual realities"

FREDERIKSBERG, Denmark — In an effort to educate students about "homosexual realities," officials in the department of education here have invited lesbians and gay men into high school classrooms to talk to students about lesbian and gay male lifestyles and about anti-homosexual discrimination. In launching the program, the educators said they aimed to eliminate "any type of prejudices, discrimination and intolerance directed towards minority groups in society," according to a report in *Le Gai Pied*.

## homo journalists are dancing dogs

"A writer's open homosexuality is still the surest way not to have one's work taken seriously," says writer Leslie Powell.

In an article in the *Progressive*, Powell maintains that, although homophobia has changed in many quarters from overt hostility to "bland condescension, it is no less lethal for that."

Lesbian and gay male writers often must choose between writing about either exclusively heterosexual issues or exclusively lesbians/gay male issues. Editing positions are hard to come by for those who have written on lesbian/gay male topics from a lesbian/gay male perspective, according to Powell.

Most dangerous of all, says Powell, is the fact that good material is kept from a wider audience because of anti-homosexual prejudice. Even a passing reference to anything homosexual will result in the work's being seen as illegitimate. "No heterosexual writer is required to work within such shackles and to accept such psychological infringement."

The few gay writers who do gain acceptance outside the gay media are often viewed as sideshow attractions, says Powell. She was recently introduced on a television program, not as a writer, but as a "lesbian schoolteacher."

## bequest for the young ladies

ALBANY, NY — A Massachusetts preparatory school should not be stripped of a major bequest simply because it began accepting girls, a state appeals court has ruled.

The bequest was left to Worcester Academy by alumnus John Edwards, a physician from Hudson, NY, in the form of a \$1 million trust. From it, the academy was to derive an annual income of about \$100,000 "so long as said Worcester Academy continues to be operated as a preparatory school for boys . . ." the will states.

The fight over the trust began in 1980 after officials of a bank acting as trustees for the estate found out that Worcester Academy had gone "coeducational." They took the case to court for clarification.

Ruling four to one on January 14, the majority said the benefactor had meant the money to "go to the academy as long as it prepares boys for college entrance . . . This function continues to be fulfilled."

Carrol Mealey, an Albany lawyer who represented the academy, told the court, "Edwards's intention was that the school continue to exist, and to continue to exist they had to admit women."

Victor Meyers an attorney for Christ Episcopal Church of Hudson, which would have become the major benefactor had the school been disqualified, disagreed. "Anyone who knew Dr. Edwards knew exactly what he meant," said Meyers. "He didn't want Worcester Academy to become coed."

Mealey said the court contest was ironic in view of the fact that the school admitted women when it was chartered in 1834. It ceased being coeducational in the late 19th century. Girls were welcomed once again in the mid-1970s when enrollment plummeted.

The school now boasts 358 students, including "110 young ladies," said headmaster John Bloom.

## ingrate

BRITISH COLUMBIA — One of the more than 70 polish fishermen who defected to Canada last month has been charged with indecently assaulting a Coquitlam woman who had taken the man into her family's home.

Sailor Tadeusz Szatkowski, 31, who defected from the ship Parma, is charged with molesting the woman while her husband was out of the house.

## alternative radio accused of bias

WASHINGTON, DC — It appears that a threat to close down the Pacifica radio stations which was made last year by Howard Phillips, head of the Conservative Caucus and an associate of Ronald Reagan's, is being realized by a conservative public interest group.

The American Legal Foundation (ALF) is challenging the re-licensing of Pacifica's Washington, DC station, WPFW-FM on the grounds that its announcers "deliberately and consistently" violated the fairness doctrine, slanted its news programs, broadcast obscene language, failed to ascertain community needs, violated the personal attack rule and engaged in "commercialization" according to the *Columbia Journalism Review* (CJR).

WPFW, like its sister stations in New York, Los Angeles, Houston, and Berkeley, is listener-supported and much of its news and current events programming is aimed at minority communities, including lesbians and gay men.

Responding to the charges, Pacifica president Peter Franck said that the public is being robbed of its First Amendment rights because listener contributions will now have to be used to fight a legal battle.

It is ironic that the foundation is suing on the grounds that WPFW has violated Federal Communications Commission regulations, the *CJR* reporter points out, because foundation head Daniel Popeo is opposed to these very regulations. Franck opposes deregulation and thinks that the fairness doctrine should be revised to encourage diversity within each radio market rather than a balance in each station's programming, as it does now.

In the suit, the foundation alleges that WPFW presents one-sided news coverage, citing a stream of interviews with opponents of the El Salvadorian government and the following statement allegedly made by an announcer: "We at WPFW are presenting an alternative look at Central America. You can get the other side from the *Washington Post* . . . television, etc."

Authors of the suit also allege that WPFW aired unchallenged statements calling the United States a "bastion of racism" and the neutron bomb "a plot against black people." The station also broadcast jazz songs with obscene lyrics, the suit states.

The ALF is supported by \$20 contributions from its 8000 members, said Popeo, and by "more substantial corporate and private foundation backers."

**News Notes edited this week by Jil Clark.**

## News Analysis

# 'Rocky Relations' in New York Getting Smoother

By Bob Nelson

**NEW YORK**—Relations between the New York City police and the local lesbian and gay community have been "sometimes rocky" over the past several years but there are signs that an era of greater mutual understanding and fewer recriminations is dawning.

"We're beginning to get reports that the police have been more cooperative and that they've handled things better," said Jay Watkins of Chelsea Gay Association (CGA), a group that has pioneered dialogues between gays and the police at the precinct level. Such dialogues are now taking place in eight of the city's 73 precincts, mainly in the

issued a summons for harassment after driving down Christopher Street three times, each time throwing bottles at passers-by. The traffic cops issuing the ticket told the one gay man who was willing to press charges that no stronger charge than harassment, a misdemeanor, could be sought with only one witness. But as the case was publicized, other witnesses came forward, and a group of about fifteen people confronted the police at Sixth Precinct in Greenwich Village. "We came in with all these people," notes Watkins, "so they had to assign a detective to the case. But we later found out that the detective we got was actually on leave. That's not the only time they've assigned a detective who's on leave or on vacation. It's been happening across the board."

"Of course, a lot of the problem has to do with the large amount of crime taking place," Watkins continued. "In Chelsea the detectives decide which of their cases is more important and they're going to follow up a homicide before they go after some drunk teenagers cruising around the Village throwing bottles at people. But they have to realize that bottle throwing can contribute to an atmosphere where a homicide is more likely."

Watkins finally got in touch with Chief Murphy and a new detective was assigned. The teenagers were charged with reckless endangerment, a more serious offense, to which they pleaded guilty and paid fines of \$250 each. "I think that fine hurt them enough," said Bob Downing, who is active in CGA and writes a column on crime and the courts for *New York Native*. "One guy jumped bail and never appeared for his court date so they had to issue a warrant for him. Another one had to put off payment from the court date in September to last December."

**Bob Downing:** "This was getting to the point in the summer where people were just fed up with the violence, so gay men from the piers just surrounded the bus and wouldn't let it move."

Downing credits CGA's Anti-Violence Hot Line (212-691-7950) with helping to find witnesses and to organize groups of gays to visit police precincts when investigations were lagging. "But be sure you have the complaint number," Downing warned. "The whole complaint file is computerized and as far as they are concerned if there's no complaint number the case doesn't exist."

Downing also described an event that took place last August 22 on West Street in the Village. A bus loaded with celebrating fans returning from a football game at the Meadowlands complex in New Jersey stopped to let one fan relieve himself near Pier 46, an active cruising area. But several more of the rowdy group left the bus and started beating up a gay man. "This was getting to the point in the summer when people were just fed up with the violence," said Downing, "so gay men from the piers just surrounded the bus and wouldn't let it move. The fans got back on in a hurry and the bus driver was really freaking out. About ten police cars pulled up within minutes—we found out later that a plainclothes cop had called in on his radio."

The police escorted the bus to the Sixth Precinct on West 10th Street but permitted the driver to continue on to Brooklyn after it was found that the gay man involved was not seriously injured and did not want to press charges. "It was a confusing situation, especially because the victim gave the police a false name and address," said Downing. "But the way they handled it was pretty underhanded."

**Jay Watkins:** "We came in with all these people so they had to assign a detective to the case. But we later found out that the detective we got was actually on leave."

who never show up. A participant in the police-gay conferences who preferred anonymity told *GCN* that there was nothing abnormal in this, however. Rickman has scheduled the next dialogue for the second week in February and indicated that new groups will be represented.

Even with increased police cooperation, however, anti-gay violence has not abated in New York. A series of incidents that took place in Greenwich Village last summer illustrates some of the problems gays have had getting the police to follow up on gay complaints. On July 3, four teenagers from the Upper East Side of Manhattan were

gay. Officials at Great Lakes Naval Base, where he was stationed, began the process of discharging him when he again stated that he is gay during an investigation for a top-secret security clearance (see *GCN*, Vol. 9, No. 4). At the time he enlisted, Navy regulations included "overt homosexuality" as grounds for barring men and women from the service. But a new regulation enacted in March, 1981, after Dahl's enlistment but before his application for the top-secret clearance, made a simple statement of homosexuality sufficient grounds for discharge.

Dahl told *GCN* that most of the other sailors at his base knew he was gay because of the publicity his case has received and that he "got along fine with everybody except the administration."

Dahl, who says he would like to make a career of the Navy, sees his fight against the regulations as part of the larger struggle. "The Navy's policy is one aspect of what the gay community as a whole is up against," he said.

Joe Schuman, an ACLU cooper-

They just let those guys go without taking any names or asking about witnesses. Five or six witnesses showed up at the police station just in time to see the bus leave. The windows on that bus were broken from the inside, so you know those guys were rowdy."

Watkins later contacted the police precinct captain, who expressed regrets for not having taken down names. "I think they know we're watching them now," notes Watkins. "We're monitoring their behavior to see what happens. If CGA gets any specific information about a gay-related case, such as the name of the victim or the complaint number, we will follow it through to see that action is taken."

Both CGA and another group, Village Improvement through a Local and Gay Effort (VILLAGE), have been concerned about drug trafficking on Christopher Street. While activists in both organizations stressed that they did

**Lance Bradley:** "Once the police realize that we are not trying to chastise them, and the gays realize the police are human beings, things usually start working."

not oppose an occasional publicly smoked joint, they do object to dealers hawking their wares down Christopher Street in the summer. "The police did have an Operation Christopher to clean up the area," said David Shapiro of VILLAGE, "but the problem is really in the courts, which will fine you \$25 for a trafficking charge. We are trying to get the fines raised to \$500." Added Downing, "The police won't hassle too much as long as there's no open transactions. But I do hope they do something to get the dealers off the streets."

Police patrolling of the area is more effective now, according to Downing, with a patrol car usually parked near Sheridan Square and more cops on foot. But VILLAGE and CGA had trouble getting this level of protection. In response to increased gay pressure, more police were put on the beat last winter, precisely when street crime was down. "The plainclothes guys were out there looking for drugs, but then they took them off in the spring because they hadn't caught anybody. Well, nobody's going to be selling joints when it's below freezing out there. That was really bullshitting us, putting added police on when crime is down."

But New York area activists are optimistic that both a general anti-gay bias among line officers and the

**Meryl Friedman:** "So many people think they've never met a gay before. I get up there as an open lesbian and they've got a real live human being to talk to. She walks. She talks. And she's a lesbian."

mishandling of particular cases are being effectively addressed through the precinct-level dialogues that have been organized in several precincts. The dialogues—or "raps"—usually take place on a monthly or bi-monthly basis and aim at fostering contacts and at breaking through stereotypical notions held by both sides. "There's no question that there's ice to begin with," said Lance Bradley, who conducts the raps for Chelsea's Tenth Precinct. "Once the police realize that we are not trying to chastise them, and the gays realize the police are human beings, things usually start working. There's a certain amount of risk involved in a good rap which comes from dredging up old misconceptions. If individual cops leave the rap thinking about gays as more than just sexual beings, then we've had a tremendous success."

Many of the police officers who participate have no other interaction with gays outside of the raps, but are now being sensitized to gay concerns. Since most officers do not live in the neighborhoods they patrol and commute in from the suburbs, their ideas about gays and lesbians are shaped by the media—notably television—which present at best an inaccurate picture of the gay community.

"Gays need to feel that they have access to the police as well," Bradley continued. "They shouldn't have the idea that their complaints will be filed away somewhere. A big advantage to the meetings is that we are getting to know the everyday cop, the line officer who deals with the public and doesn't make any big decisions. That's where we have to combat prejudice."

Continued on Page 8

## The Cops and Us A Series

heavily gay neighborhoods of Manhattan's West Side and in the Brooklyn Heights, Carroll Gardens and Prospect Park areas of Brooklyn.

Activists in the lesbian and gay community have also had access to Police Chief Patrick Murphy through a series of occasional meetings where grievances could be aired to police officers at the highest levels. Gay leaders have thus been able to meet heads of the vice squad and other anti-crime units and have discussed topics ranging from the filming of the movie "Cruising" and last year's Ramrod killings to the handling of prostitution arrests and ways of combatting anti-gay bias at the precincts and at the police academy. Contacts at this level have facilitated starting up local precinct dialogues and have also made it easier to follow the progress of individual cases through the police bureaucracy and the court system. In fact, some activists thought police headquarters was easier to deal with than most precincts, where prejudiced attitudes are not uncommon.

The Police Advisory Council, as the high-level meetings are called, had been meeting every three months or so, but has not met since last July. Many New York activists are puzzled and unhappy over what some called the demise of the meetings, which were universally characterized as "productive." But Herb Rickman, Mayor Koch's special liaison to the gay community, says he has just been in the process of "restructuring" the meetings to include those who have been most active and interested, eliminating those

**Jay Watkins:** "We came in with all these people so they had to assign a detective to the case. But we later found out that the detective we got was actually on leave."

who never show up. A participant in the police-gay conferences who preferred anonymity told *GCN* that there was nothing abnormal in this, however. Rickman has scheduled the next dialogue for the second week in February and indicated that new groups will be represented.

Even with increased police cooperation, however, anti-gay violence has not abated in New York. A series of incidents that took place in Greenwich Village last summer illustrates some of the problems gays have had getting the police to follow up on gay complaints. On July 3, four teenagers from the Upper East Side of Manhattan were

attorneys for a sailor who was recently discharged because he is gay are preparing to file suit in federal court to challenge his discharge and the regulations barring lesbians and gay men from service in the Navy.

Melvin Dahl's enlistment ended officially on January 13 after the Chief of Naval Personnel accepted the recommendation of a military board which ruled on September 1 that Dahl should be discharged.

One of Dahl's attorney's, ACLU staff council Susan Bandes, told *GCN* the lawsuit will challenge only Navy regulations but that a favorable ruling would set a precedent by which similar regulations in other branches of the military could be changed.

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## Discharged Sailor Plans Lawsuit

By David Morris

**CHICAGO**—Attorneys for a sailor who was recently discharged because he is gay are preparing to file suit in federal court to challenge his discharge and the regulations barring lesbians and gay men from service in the Navy.

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Dahl had been accepted into the Navy in 1980 despite his statement to officials when he enlisted that he is

gay. Officials at Great Lakes Naval Base, where he was stationed, began the process of discharging him when he again stated that he is gay during an investigation for a top-secret security clearance (see *GCN*, Vol. 9, No. 4). At the time he enlisted, Navy regulations included "overt homosexuality" as grounds for barring men and women from the service. But a new regulation enacted in March, 1981, after Dahl's enlistment but before his application for the top-secret clearance, made a simple statement of homosexuality sufficient grounds for discharge.

Dahl told *GCN* that most of the other sailors at his base knew he was gay because of the publicity his case has received and that he "got along fine with everybody except the administration."

Joe Schuman, an ACLU cooper-

ating attorney also involved in the case, said opinions in the Navy about homosexuality, with more tolerance among younger, lower ranking sailors, reflect the changing opinions in society at large. "I think that the feeling varies with rank and power," he told *GCN*. "Unfortunately, the lower the rank, the more sympathy there is."

Dahl told *GCN* that most of the other sailors at his base knew he was gay because of the publicity his case has received and that he "got along fine with everybody except the administration."

Dahl, who says he would like to make a career of the Navy, sees his fight against the regulations as part of the larger struggle. "The Navy's policy is one aspect of what the gay community as a whole is up against," he said.

—filed from Boston

# Community Voices

## younger and older lesbians

Dear GCN,

I really appreciated the concern on behalf of children's rights, which was voiced by Juana Maria Paz ("Community Voices," GCN, Jan. 2 and 9). Although legally I am no longer a child (I turned eighteen last month), I can still relate to much of what Ms. Paz discussed in her letter.

The points she made regarding the problems and barriers inhibiting a child/adult relationship are valid, but it is important to realize that these difficulties are not always built into the relationships by the partners, but often are the result of not living in a vacuum. Having become involved with both older women and women my own age, I decided long ago that the quality of any relationship depends mainly on the persons in it, although circumstances surrounding the lovers often affect them to a large extent. In my experience this effect has usually been negative.

Child/adult relationships generally have the very real economic inequality of the partners to overcome, as Juana Paz stated. Whose apartment do the lovers head for when they want to be alone? Who pays for cabs, movies, concerts, dinners, et cetera? The older woman, nine times out of ten. The constant reminders of the younger lover's dependence on the older can engender feelings of inadequacy and guilt on the child's part, and resentment on that of the adult.

Peer pressure on both partners, even from within the lesbian community, can help to wilt a budding intergenerational romance. The hackneyed lines about "cradle robbing" are trotted out for the dubious benefit of the older woman, and the younger partner hears barbs about "nursing home escapees" and "geriatric cases." Other problems are caused by the presence of straight bystanders. How does one explain to one's mother why a twenty-six year old woman calls at least once a week for an extended chat? These problems extend even to platonic child/adult friendship, which is all the more distressing. I guess it all comes down to the unfortunate fact that people just cannot keep their noses out of others' lives.

Troubles in intergenerational cooperation sometimes crop up in political ventures. I'm not sure it is a bad thing that "kids in adult organizations never seem like 'kids,'" as Ms. Paz seems to imply. I believe that if a young person wants to work with adults, especially in a business enterprise, she must be willing and able to deal with them on their own level. To claim special treatment on account of one's age is to me an admission of an inability to deal with the real world, and a characteristic of immaturity.

I work with a woman-identified collective whose other members range in age from twenty or so to forty, and no particular problems have arisen as a direct result of my age. I am as much a part of the decision making process as anyone else, and am included in everything, including frequent trips to the nearest dyke bar. I do put up with minor jokes about my age, but they are in no way a sign of the way I am treated. If I were to ever be treated in an unacceptable manner because of my age (which is highly unlikely), I would not hesitate to point this out, and I am sure the other women know this. I think that it is very important for all young people in "adult" organizations to be honest enough to correct signs of age-based discrimination in a rational manner.

In short, I believe that intergenerational relationships and cooperation should receive the support and validation they need from the rest of the community, which in the long run will benefit from the strengthening of the ties among us. Older people should not be afraid to talk to gay young people with whom they deal in any capacity. All we ask is that you listen to us and talk to us without filtering everything through that label of "young person." Many gay young people cannot talk to their parents; if we can't communicate with gay adults in personal or political relationships, who is left for us?

Mary E. O'Shaughnessy  
New York City

## city of brotherly love

Dear GCN:

The question Marc Killinger fails to address in his analysis of the Philadelphia Police (GCN, Jan. 23) is to what extent gay collaboration and cooperation with the cops divides us from other minorities in the city.

The sight of *Gay News'* Mark Segal walking down the street with the District Attorney was sickening to behold, during their patrol against prostitution. No mention was made in the article also about continued concern by many against the racism still practiced by the department, beyond the remark that the police's treatment of minorities "is not known for being superb." Just last week many black politicians and community leaders boycotted Mayor William Green's breakfast gathering on Martin Luther King Day because of the police department's discriminatory hiring policy against blacks.

I would rather see a progressive alliance between gays, women, third world groups and also prostitutes, working to demand better treatment from police, than what the gay business establishment has done in the city. I, for one, do not feel any safer on the streets of Philadelphia.

In Struggle,  
Daniel Tsang  
Editor, *Gay Insurgent*  
Philadelphia, PA

## sexual harassment

Dear GCN:

As a Williams College senior and a founding member of WASH (Williams Against Sexual Harassment) I was overjoyed to see the GCN carried information on our recent events in Williamstown. I am writing to provide a fuller explanation than the Boston *Herald American* could, for the issues are of great importance to women, gays, blacks and other minorities which attend and support our society's liberal arts institutions.

Last November the college's quasi-legal, independent Disciplinary Committee put a male student on mild probation for allegedly raping a woman student. This month, the same body, placed a second male on an even milder probation for various charges ranging from rape to sexual harassment. Students and faculty were outraged by these lenient punishments, citing that students who commit property rights violations are usually suspended, and students who abuse people's rights are merely slapped on the wrist.

There should be nothing surprising about the college's reaction, for Williams, and like institutions, sees its role as the perpetrator of this society which is rooted in the oppression of those who are not heterosexual, white males.

The solution this liberal arts college offered was, predictably, education of the students as to what "sexual harassment" is, but not to the purpose of this harassment and violence within the society. If this "education" is successful, Williams students may no longer be raping and assaulting each other (for the press, looking for a story would sensationalize and tarnish Williams' valuable image), but students will still be attending the same institution which systematically narrows our "liberal" education and denies the institutionalization of racism, sexism, and homophobia.

J. Menzer  
Williamstown, MA

## can't do without it

Dear GCN,

Happy Martin Luther King Day!

I like your newspaper so much that I don't want to miss an issue. I've been buying it at Sixth Avenue and 8th Street in Manhattan for several months now, but always miss a few copies here and there. No more.

I loved the flurry of opinion generated by the drawing of the cock and barbed wire on Page 1. I thought it provocative — and in good taste, and sexy. Bravo! Exactly what the gay press should be on Page One. Your critics on that issue seemed humorless and unsophisticated.

And there's so much else to praise. I'm in the newspaper business myself, and I can only say that the New York *Native* and the *New York City News* — which I do like and read — should be as good as GCN.

And I should also tell you that, as a former journalism student at the University of Oklahoma — '66-'68 — I was engrossed by your report on Page One of the current issue. I've lost touch with Oklahoma completely. Thanks for the complete coverage. It was worth more to me than the \$12 I'm giving you for subscriptions for myself and my parents.

Cordially,  
John Crittenden  
Jersey City, NJ

## destroyed by a typewriter

Dear GCN:

I am glad there has been a strong protest following Amy Hoffman's recent review of Norella Koertge's *Who Was That Masked Woman?* Upon reading the Hoffman review, I decided that Ms. Hoffman hastily concluded, using only a very superficial examination of the book, that the book was politically incorrect and that she should therefore attempt to destroy Ms. Koertge with her typewriter, as one would destroy an offensive insect with a spray bomb.

Apparently several GCN readers have believed every word of Ms. Hoffman's careless review, because of trigger accusations such as "racism" and "poorly crafted" which readers accept as gospel (after all, GCN printed it). I've had the pleasure of meeting Norella Koertge and of hearing her speak; she is both charming and intellectually keen. While her book is not my all-time favorite, I do not think Ms. Hoffman's review was of merit, to say the least. Perhaps the reviewer was having a bad day when she sat down to write the review; that is the only charitable possibility that occurs to me.

Marjorie Morgan  
Philadelphia, PA

## what makes a dyke

Dear GCN,

I am writing in reference to one of your "cartoons" in GCN, Vol. 9, No. 24. I can assume first of all that a man wrote the cartoon or, if it is a woman, one of absolutely no consciousness of what a lesbian really is. A man that sleeps with a lesbian is no more a lesbian himself than a man who sleeps with a dog is a dog himself (although we could debate this latter analogy). There are many opinions on what "makes" us queer, and how we are so different from "straight" people. I can tell you right now, one doesn't "become" queer by just sleeping with a lesbian or gay male; and furthermore, the first requirement for being a lesbian is to be a WOMAN!! If we are to enjoy having "our own" magazine, then let's have some decent material, which includes even the "funnies." You people offer a great service to the lesbian/gay male communities, as well as those that are of different persuasions, so please try to offer this information as accurately as possible. Sincerely,

Karin Scharinger  
Atlanta, Georgia

Paul Volpe replies: First of all, let me say that I am confused, but grateful, that you approached my cartoon with the same seriousness that most people reserve for editorials. You were correct in your sexist assumption that a man wrote the cartoon.

I was genuinely disappointed and hurt that you somehow found my cartoon threatening. Perhaps if I explain how it came about you'll be a little more understanding. A co-worker, a lesbian, and I were discussing our past and present sexual lives. I explained that in my high school days I felt pressured to have sex with women, which I did, quite often, in a desperate attempt to be labelled straight. I was not a happy person, so I let nature take its course and began fooling around with guys as well as women. I was now labelled bisexual, a much safer label than gay. Well, I finally gave up women sexually, faced the fact that I am gay and glad that I am. I finally had my labels straight, so to speak, when I found myself in bed with a very close lesbian friend. I knew I was happy and comfortable as a gay man, as was she as a lesbian. We felt no social pressure; we were simply showing our love for each other physically. We enjoyed it, continued our friendship, but have not slept together sexually since.

After telling my story to my co-worker, I jokingly asked what label I should use next, and she jokingly responded with "Lesbian." The point of the cartoon was to poke fun at the need for people to have labels, and how confusing and ridiculous it can get. Get it?

For my next cartoon, I plan to show how ridiculous some of the nit-picking letters in these pages can get. Well, maybe not. Your letter, and my reply, do that much better than any cartoon could.

This week, GCN Promotions would like to thank our friends at Dignity, the national organization for lesbian and gay Catholics. They sent out a flyer publicizing GCN to each of their members. As a result, we have found many new subscribers.

We'd like to invite other groups, of any size, to help GCN by sending out our subscription flyers to their members. We can provide a very light weight form, or a brochure, or even free sample copies. We'll do this whether your mailing list has ten members or 5000. We can do the mailing from here, if you are able to share your list with us, we'd prefer it if you included our flyer in one of your regular mailings.

This is an easy way to help GCN and to help the members of your organization learn about a valuable resource. Drop us a note accepting our invitation to GCN Promotions, 22 Bromfield Street, Boston, MA 02108.



THE MORE, THE MERRIER

GCN welcomes letters to "Community Voices." If at all possible, your letters should be TYPED AND DOUBLE SPACED and kept to three pages (or less!) in length. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.

# Gay Community News

## THE WEEKLY FOR LESBIANS AND GAY MALES

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# Racism and Boy Love Challenge Gay Politics

By Cindy Patton

Dan Tsang is the editor of *Gay Insurgent*; past research librarian at Temple University's Contemporary Culture Collection (an alternative press collection); co-founder of Covert Action research, who forced the CIA off campus from Temple University when they were recruiting for spies; and is currently involved in getting alternative books into libraries. He recently edited and contributed to *The Age Taboo*, published by Alyson Publications, Inc. Dan was in Boston recently, and the following is part of a conversation we had about racism, boy love, and gay politics.

**Cindy:** You recently edited a book entitled, *The Age Taboo, Gay Male Sexuality*, published by Alyson Publications, Inc. You wrote a chapter in that book on racism.

**Dan:** I like to raise the issue, but I am also aware that I'm about the only non-white person who's actively discussing racism [in this context].

There are two issues. One is whether boy lovers are attracted to people who are non-white or not. The stereotype I always have about boy-lovers is that they are attracted to blond boys, and that obviously excludes a lot of people. That problem is endemic in the movement and is not limited to boy lovers in the gay movement. America is a society geared toward commercialization and exploitation of sex according to certain standards of beauty that are racially based — only certain types of people are considered beautiful. Not that people shouldn't be attracted to those types of people, but people should start thinking about where their standards of beauty come from — that those standards are not immutable, that it could be subject to change.

The other issue is that of being attracted to people for stereotyped reasons. I get that a lot in gay bars. There are people that are considered, derogatorily, to be "rice queens," who are white people who are attracted exclusively to Asians. They are attracted to me because they think I fit certain stereotypes about Asians, like I am exotic, erotic, passive. And I see that as a possible problem in boy lovers who romanticize foreign gay young people, and say that they are much more sensuous and great. It is a double edged problem, one is that people are ignored for not fitting the standards of beauty, and then on the other hand, there are certain types of people who are considered very exotic and erotic and they are lusted after.

**Cindy:** There seems to be a group of Westerners who go to foreign countries for the express purpose of "vacationing" with local boys. I don't quite know what to make of the phenomenon — obviously, this is a very wealthy group of men.

**Dan:** It's definitely not the average person living in the States. . . Part of the problem is that the legal barriers aren't as strong in foreign countries, and certain countries have less of the anti-sex taboo that is prevalent in the States, or in Western European societies.

The problem is that often there is this lack of responsibility, and it looks like people are being exploited for their sex. The American can always leave the foreign country and come back to the States, whereas the person he is relating to sexually, or is in love with is left hanging there.

**Cindy:** Can you talk about your own socialization as a child growing up in Hong Kong, and how that relates to this whole discussion?

**Dan:** I wasn't interested in older people growing up. It just didn't come to mind. Most of my relationships were with peers in school and among my relatives. I had early sexual experiences with people who were all Chinese. I think it was my early childhood experiences — because they were so positive — that made me become attracted to people who are young, in their late teens, although I'm not exclusively attracted to young people.

The first person I related to sexually in the States was actually a guy who was a homecoming at an alternative high school. He had a very positive gay identity. I felt more guilty about relating to him because of his age — he was in his late teens and he was still in high school — than he did about relating to me.

**Cindy:** What are your experiences of racism with younger people?

**Dan:** This is another thing I tried to say in the book . . . with young people I often find that because they are young they are more open to meeting people of a different race than gay people who are older. That's true in my own experience — some of the worst rejection and racism I find has been from adults. That is one thing that I like about boy-love — people who are different attracting each other and learning from each other.

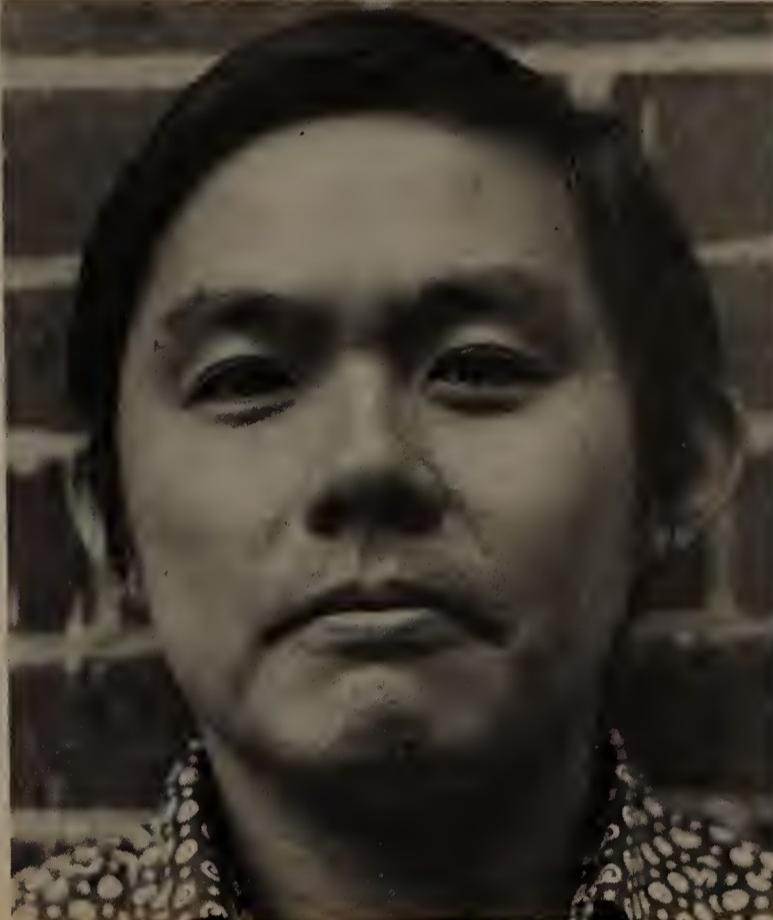
Part of the reason young people are more open to non-white people is because a lot of times a younger person is just coming out and exploring his sexuality so he

has less blinders and less rigid codes, and it doesn't really matter what the race is as much as that you are a person that is sensitive and willing to share these experiences.

**Cindy:** What changes that openness as people grow older?

**Dan:** People get into a rut, they think they are only attracted to a certain type of person, and they don't think they can change. One of the good things about boy-love is that it could challenge that [tendency]. But I would like to suggest that it's possible to change your

which some young people were making racist comments about black people in their neighborhood. I was with a boy lover who was upset with that comment, but he was more upset that I was upset. He felt that if I spoke out about that comment, it would jeopardize a chance of the interaction going any further. I told the guy that I did not think that was an appropriate statement, and he actually apologized, reached over and shook my hand and acknowledged he shouldn't have said it, and was willing to change.



Dan Tsang, Author

Victor Bloise

attraction. I know third world people who were born in the States who are only attracted to white people, but as a result of struggle, become more general in their attraction, and become attracted to people of their own race. It's not going to happen without any struggle. I'm not saying you should go look for boys or men who are different from you and expect them to sleep with you just because you want this experience, that's not going to work. That puts the person on the spot. If some white guy comes up and says to me, "I want to prove that I'm not racist by sleeping with you," well that's a myth. Just because you're sleeping with someone doesn't mean you treat them any better. It's important to come up with an attitude that is not only non-racist, but is anti-racist. In the book, I mention an incident in

I think if more people took these simple actions whenever they heard comments that reflects racism, that there would be more change.

**Cindy:** There has been a lot of talk about racism within the women's community, especially in the lesbian community. There seems not to have been as much in the men's community . . .

**Dan:** There is an imbalance. It's true that with many gay men, racism is considered the problem of the third world people, and not the problem of the white man. Whereas within the lesbian community there have been workshops and discussions, books and pamphlets to educate people about racism in the community.

**Cindy:** What is the relationship between the black men, asian men, hispanic men . . .

**Dan:** This was the main topic of

discussion at the Third World Lesbian and Gay Conference at Chicago — how to rid ourselves of our prejudices of each other, based on our years indoctrination in this country. Certain minorities are considered less acceptable than others. Asians are considered the model minority that has "made it" in America. In Philadelphia, there is a lot of tension in certain communities between the black and Asian because certain Asians are viewed as successful business people who are seen as, so-called encroaching on the black community. A lot of women at the conference, it seemed to me, felt that they had more in common with the third world men than with white women and were more willing to work with [men] on certain issues. This is in contrast to the separatism that is more prevalent among white communities.

**Cindy:** What else happened at that conference?

**Dan:** I gave a talk that was basically about the challenges that face us as third world people in this country in the Reagan era. I focused on the need to be in solidarity with other people — white and non-white — as part of a progressive movement against what's coming down from the government and other people in this country. This is the lesson from the book — especially from Gayle Rubin's article — people should unify because the least acceptable people are the most vulnerable people in the gay movement, and we cannot create a politics that is pro-sex, as well as anti-sexist. And I would add that we must create a politic that is anti-racist and anti-ageist. One of the problems — and it may be inherent in man/boy love, because boy lovers are attracted to young people because they are young — is, what happens as young people grow old? I've heard stories of men who just dump boys when they get older, and find another young person. And that seems to me to be a really tragic situation. That suggests to me that you are not interested in the person, but in the form. In my relationships, if I like somebody, I'm going to like him, it does not matter what his physical being is.

**Cindy:** Did you talk about boy love at the Conference?

**Dan:** In my talk I talked about the need to unify on that issue and support people who are under attack, as boy lovers are right now. My impression is that third world people are actually more open to boy love, partly because they have a more positive attitude toward sexuality. They are not as

Continued on Page 7

"He has spent his life best who has enjoyed it most"

Sam Butler

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# Works in Progress

Reviewed by Marsha Maurer

On Thursday, January 21, New Words Bookstore hosted Andrea Loewenstein and Rosario Morales in the second of their "Third Thursday Series," which began in November. The series is still in an experimental stage, but Mary Lowry (who is co-ordinating the series with Robin Becker) has hopes that it will become a successful regular event. "There is a lot of quality writing being done by local women," she said, "and we want to give them a chance to read." Judging by this reading, the series is off to a good start.

Andrea Loewenstein, a regular contributor to GCN, read from her novel, tentatively entitled *The Place* (she encouraged anyone with a better title to give her a call), about four women incarcerated in a state prison. The novel is based on experience she gained while working in a writing program at the Massachusetts Correctional Institution (MCI) at Framingham.

In the chapters she read Thursday night, the four main characters are involved in the development of the prison's new art room. The room needs painting and each woman has a wall on which to vent her creative energies.

The character most compelling to me was Talesea who, confident in her artistic talents, and determined to bring her visions out of her mind, creates a complex mural depicting life on earth and in hell (she decides to leave out heaven). It is filled with blazing fires and half-human, half-animal beasts, with spiked reptilian tails. Some of the other women think Talesea is crazy, but she sees reflected in her artwork the extent of her own power.

Later Talesea has a dream about being in a desert, about thirsting and thirsting for water and never finding it, about finding it and having it turn out to be a mirage. Determined to give form to her vision she spends an entire morning recreating and reliving the dream through collage.

Andrea writes from both Talesea's perspective and from the perspective of Sonya, the art teacher. Her reading drew me into the heart of the experience, and created a mood where I felt I was accompanying both Sonya and Talesea on their journey.

Throughout the chapters Andrea shifts perspective from character to character. This changing perspective, and Andrea's skillful and frequent use of dialogue made the story especially vivid. Writing dialogue is difficult in any case, but because these characters' language is street talk and Black English, which are not native to Andrea, creating accurate and non-stereotypical dialogue is even more difficult. Though I am not a good judge of authenticity in this case, the language seemed fluid and natural, and was received with pleasure by the audience.

Andrea was followed by Rosario Morales, familiar to many for her contribution to *This Bridge Called My Back: Writings By Radical Women of Color*. Rosario took the chill off the evening with a short poem, "Spring Fever?" and then took us back to feudal Europe where she began a story, *The Origins of Racism*.

"In the beginning capitalism spread slowly like an angry red infection up the arteries of Europe."

Continued on Page 7



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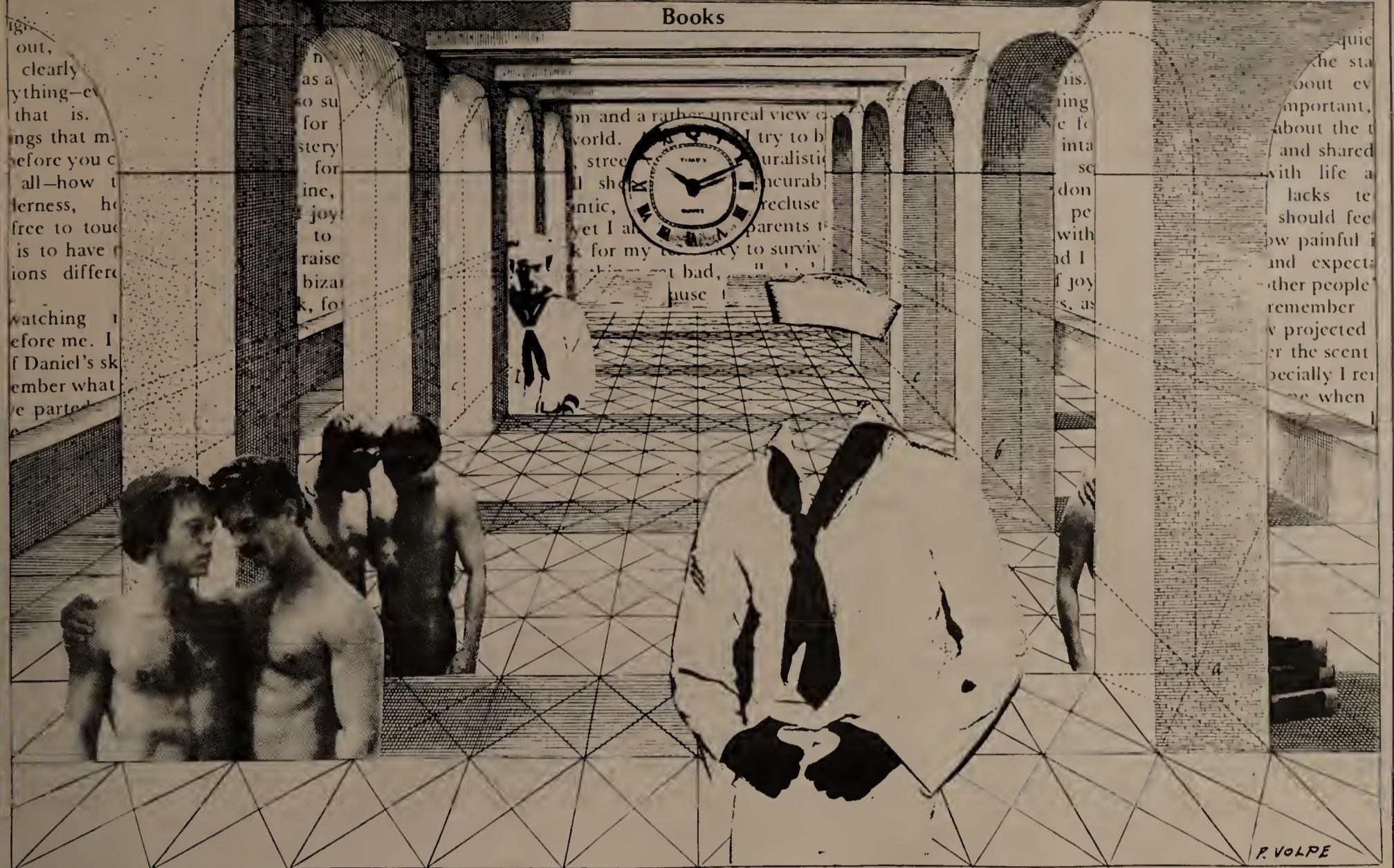
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## Recovering a Literary Legacy

### Calamus: Male Homosexuality in 20th Century Literature

An International Anthology  
ed. by David Galloway and Christian Sabich  
Morrow Quill Press  
New York, 1982  
503 pp., \$9.50

Reviewed by Edmund Carlevale

For some of us, homosexual literature continues to be an education that we stumble across, almost reluctantly. We read what falls in our way. E. M. Forster's *Maurice* snaps up our attention because of its soulful cover photograph of the author, and a friend concerned for our intellectual health supplies us with Andre Gide's *The Counterfeiters*, but otherwise the brunt of our familiarity with gay writing is modern; we know about Edmund White's *States of Desire* inexactly the same way that we remain abreast of the changing styles — the information is in the culture, and we simply soak it up. But what isn't in the culture is its history, and in literature this effectively means a lack of exposure to the immense bulk of writing that lies between the classics and the pop, between Whitman's *Leaves of Grass* and Holleran's *Dancer From the Dance*. And, to more than a few, even the classics are unfamiliar.

The obvious automatic explanation of this timid literacy is that gay literature isn't taught in schools. Some contend this isn't so bad; novels force fed by teachers are seldom sources of pleasure — the reading timetables never seem to sync up with one's own desires, and so crush them. And yet, in the shutout gays lose the common ground which certain masterworks — Robert Musil's *Young Torless*, Whitman's "Calamus" poems in *Leaves of Grass*, Jean Cocteau's *The White Paper*, among others — ought to be for them, which might possibly lead to other discoveries. Actually, the loss is much simpler, involving a basic comprehension of the gay literary movement as a whole, its history, heritage, principal writers. In heterosexual literature this history, which we take for granted, explains to us who, say, Turgenev was, what he wrote, when, and why it might be worthwhile to read *Fathers and Sons*. Context is what I am talking about, and context is what gay literature lacks. Gay critics are taking over what they can of

this teaching function, but the process is slow. Gay bookstores are essential, obviously, but overwhelming, and one may continue to stumble despite them, quilting out of the bits and pieces a literacy that lacks the connecting threads of facts to make it strong, coherent, and useful.

A second, more subtle notion is that literacy depends upon liberation, sexual and intellectual. A gay reader whose shadow is still falling on the closet wall is likely going to have a tough time with Rechy's *City of Night* — I did, at any rate, at eighteen, when I gave up on it after a few chapters, uninterested. I preferred *Maurice*. It assured me of what I wanted to believe — that gay men never have sex (they make love after a long courtship) and that the worthy will all be sublimely happy after a few months of travail and adjustment. Conversely, a reader who is out of the closet but out of the bars too, may reject much of the literature as hardcore, militant. He's the reader who may never look beyond *Giovanni's Room*, by James Baldwin.

A new anthology of gay fiction and poetry raises these issues, by attempting to resolve them. *Calamus* contains as much of the best twentieth-century gay writing as can be pressed within five-hundred pages. The stories, by an international cast of writers, are presented in chronological order, stretching back to the turn of the century and working their way up to the seventies; and because this arrangement often works against the collection as a dramatic "read," one soon understands that the editors are attempting more than another gay anthology. What they are after is nothing less than an exhaustive exploration, study and celebration — in essence, a history — of modern male homosexuality, and not simply of the literature, but of the times too, and how they've changed. Or not changed, it goes without saying.

A briefer book may have been more consistently engrossing; the deadly abyss between *Young Torless* and *The White Paper* — one repressed queer after another, it seems — may not appear worth crossing. But inclusiveness is what supplies *Calamus* with its authority and range, and myriad gems provide for its brilliance. There have been gay anthologies before, good ones too, but none have contained an introductory essay which charts the movement's major moves, or an appendix of brief biographies locating each author's place in that movement, and his contribution to it; nor has any ever roamed so internationally to mix familiar names with those new and almost unheard of (necessitating in several cases first-time translations), all with an assured

eye to the overall picture. *Calamus* combines history with literature. It's easily the most important gay male book of the year.

The first story, *Young Torless*, is only a brief fragment lifted from the middle of Robert Musil's 1906 novel, but like most of the other excerpts here, it has surprising independence. The action is set in a formal boys' school over a four-day holiday recess which has left the cavernous building emptied out, except for two boys who have nowhere else to go. One of them, Basini, has recently been exposed as a petty thief, and two bullies are blackmailing him into enduring their sexual sadism. One sticks him with pins, the other demands he read history aloud ("the big, bloody stuff"), but they both want sex, and they both beat him afterwards — to assure Basini and themselves of their masculinity.

Torless, left behind too, forces Basini to reveal what the bullies do. The atrocities boggle him and, perceiving his own vulnerability, he struggles to imagine what he would feel in Basini's place: "There's just one thing I want to know," he cries to Basini. "What happens inside you? Does something burst in you? Tell me! Does it smash like a glass that suddenly flies into a thousand splinters before there's even a little crack? Does the picture you've made of yourself go out like a candle?" Torless is stymied by Basini's blitheness towards being degraded, but Torless lumps the pins, the history lessons, and the homosexuality together. It's all degrading. Further, when Torless first sees Basini's naked body and is aroused, Musil writes that Basini lacked "almost any sign of male development," and that his body was "like that of a young girl." Clearer and clearer, and when Torless finally gives in to the lust he feels for Basini, he does so "in a dream," from which he wants to "shake himself into wakefulness." These are escape hatches. Musil's book isn't about homosexual awakening, it's about the relation of power, sex, and sadism, and about the confusions of puberty — confusions which eventually work themselves out into the lap of heterosexuality. That's a letdown — and so is Musil's sexual modesty compared to his almost pornographically explicit violence — but one can't dismiss the story. Musil, like Dostoevsky, has the gift of turning psychology into drama; both novelists place their action inside a mind in tumult, and I don't know any story that more perfectly captures the sexual violence of puberty — either gay or straight.

The plunge from *Young Torless* to Aunt Sonja's

Continued on page 2

**BOOK REVIEW**

**BOOK REVIEW**

**BOOK REVIEW**

# Legacy

Continued from page 1

*Sofa*—as narrated by, wait! the sofa—is vertiginous. It's like switching from Mahler to tap-dancing mice, and the next few stories aren't much better: "Remember" (1924) by Matai Caragiale, "The Marquis de Saint-Brissac" (1926) by H.H. von W., and "A Simple Enquiry" (1927) by, of all people, Ernest Hemingway. As literature, they're marginal; as gay literature, they're offensive. Here is when the tricky issue of political versus aesthetic criterions first rears its head in *Calamus*. I'd like to postpone discussion of it until later in the collection, when there are more examples at hand.

(Smoothly exempting itself from the controversy is Sherwood Anderson's bright gentle "Hands," about an old man whose every buried thought—which has never risen to consciousness—is helplessly expressed by the inadvertent mime of his hands. It's one of the gems.)

Jean Cocteau's *The White Paper* presents itself in direct contrast to the stories which surround it. Drawn from the center of Cocteau's largely autobiographical novella, the excerpt reads as if it were a single sentence, revealed in a single breath. Cocteau is so exhilaratingly at ease with his sexuality that he tells jokes! lightly, wittily, spinning his tale without the self-imposed weight of seriousness that burdens the other writers. "Sometimes, in ordinary class, an ironical teacher would suddenly call upon a pupil on the verge of a spasm. The pupil, his cheeks aflame, would slouch to his feet and, mumbling whatever came into his head, would endeavor to transform his dictionary into a fig leaf!"

But what makes the story go is Cocteau's easy early understanding of his sexuality. "As long ago as I can remember... I find traces of the love I have always felt for boys..." So different from Torless! In the excerpt Cocteau traces his earliest erotic impressions, then the romances they led to. Like Torless, Cocteau found himself in an all-boy school, which smelled of "gas, chalk, sperm." But, instead of pining for a willowy boy/girl, he makes a beeline to the hunky braggard Dargelos. A friend tells an infatuated Cocteau that all he has to do is lure Dargelos to a park and the trick is done. "What trick?" Cocteau writes, appalled. "I'd not been plotting any trick... I'm not interested in fiddling around for five minutes, what I want is to live with him for the rest of my life."

*The White Paper* is a concise catalogue of gay themes and pervasive fantasies—at one point Cocteau is alone on a deserted island when a Greek god washes up like Ulysses, at another he picks up a shy young sailor with a "faultless body, rigged with muscles like a schooner is with ropes," and, of course, after all this, he considers the monastery for the standard reasons and length of time—and yet, when Cocteau might have bowed and heard the applause, he strikes this final note:

Instead of taking unto itself the gospel according to Rimbaud: "Lo, we are come unto the age of assassins," contemporary youth would have been better advised to have adopted "Love is to be reinvented" for its motto. Risky experiments—the world accepts them in the realm of art, because the world does not take art seriously, but condemns them in life.

It's startling that the first writer here to write easily about being gay should be the first to pop literature's bubble with this sharp truth. But its implicit sense of defeat connects with the stratagem Cocteau employed when he published his novella—he used a pseudonym. That's as disappointing as Musil's tactic of having Torless sleep through sex, and as much a compromise.

One may have hoped that Cocteau's leap towards freedom would have been followed up by bolder efforts, but it was a fluke, an exception. Written in 1928, there was yet to be almost thirty more years during which homosexuality was a confession, the revelation that climaxed the action. In *Calamus*, the editors choose to fill up these years with stories by D.H. Lawrence ("The Prussian Officer"), William Inge ("The Boy in the Basement"), William Carlos Williams, E.M. Forster, Christopher Isherwood, James T. Farrell, and Stanley Kauffmann. This middle section comprises the most accomplished writing in the collection. Every phrase is well-turned, every nuance tried, tested, and found worthy. Each writer has his gift, and one cannot help but be excited by it, so strongly that it comes to seem spectacularly narrow, almost perverse, of a critic to wring each story through the grinder of gay criterion. Perverse and yet, fundamentally, essential.

Over and over I caught myself reading these stories—those in the middle years especially—as if they were clues and I was a sleuth—Arthur Bell hot on the trail of cultural homophobia. Obsessive, regressive, without a doubt; and yet, I don't know how it is possible for a minority critic to react otherwise, to not be obsessed with how his minority is depicted.

My tactics were ever the same: deduce the narrator's predisposition (convicted: heterosexual) towards the central figure (queer, queer, queer) and this would yield the essential information: to wit, what is the author's attitude towards gays. Presto! the case is cracked.

And so is the spine of the story. But I could defend this approach by arguing that there was a time not long ago when these were exactly the grounds on which literature was judged. Nowadays, we trundle out these criteria for "novels of ideas"—leaving in the other camp, presumably, "novels without ideas"—but what

has always distinguished this literature is its political urgency and explicit rhetorical intentions. I think of the new German movies and Spanish literature in this way; to review a Fassbinder film outside the context of German history is pointless.

I am employing this elaborate argument to explain what I don't like about stories that, in *Calamus*, come between *The White Paper* and Genet's *Funeral Rites* (1953), when *Ulysses* and *Lady Chatterly's Lover* burst the barriers of literary license and a few writers began to poke their heads through the hole. Gay themes surfaced in the mainstream, but the writers were yet afraid to embrace them fully—let alone endorse the notion. Just the opposite, in fact, as they devised multiple stratagems to diffuse the threat of homosexuality. The most common of these is to employ a straight narrator for the reader to hold hands with, such as in Witold Gombrowicz's "Puto," Farrell's "A Causal Incident" and Lawrence's "The Prussian Officer."

Another is to drop in the homosexuality in the last line, as a "twist," as in Forster's "The Obelisk," and Inge's "Boy in the Basement."

And then there's Christopher Isherwood, the master strategist, represented here by "On Ruegen Island," from his *Goodbye to Berlin* stories. Isherwood, so lyrically precise, so zealous in conveying every impression and thought, has written a story about the time he spent on a resort island, with another man who was infatuated with a boy, without ever orienting us to the fact he himself is gay. He coyly drops clues, but that seems so timid, and false in a way that Lillian Hellman is often accused of being, that one may be inclined to reject all of Isherwood's marvelous prose because of his hesitancy. Did the story seem timid in its own time, or is this only a consequence of the changes of the last thirty years?

All of these stratagems dissolve in the last third of *Calamus*, for various obvious reasons, with the result that each writer is left with only the one standard limitation—his own talent. But as this is immense, the last portion of the collection represents one gem after another. These include: "The Theban Warriors" (1955) by Lonnie Coleman, "Dr. Fadigati" (1958) by Giorgio Bassani, from his novel *The Gold-Rimmed Spectacles*, "Onnagata" (1966) by Yukio Mishima; "The Toilet" (1967) by Leroi Jones; "The Better End" (1969) by Louis Wilkinson. And then there's "Luc" by Yves

Navarre, the climax of *Calamus*, excerpted from his novel *Sweet Tooth* (1973).

"Luc" is the violent story of a violent murder. In his novel Navarre blends three characters into New York's seamiest sexual underground, but the excerpt focuses only on Luc, and then only on his last night. The prose is as simple as a razor blade: "Luc sticks it into his nose like a plug into a socket and inhales ferociously. The effect is instantaneous; the city becomes a pin cushion spinning around in the troubled sky of puddles. And the raindrops turn into bloodstains. Beneath the truck the ground is hard and dry..." Navarre is in superb control of his prose, distorting it more and more as the poppers mint Luc's mind, clarifying it as he comes back down. Navarre even times the rushes—the thoughts fly around, clear up, fly again, with the cycles ever faster. Navarre's narrator is doing more than holding our hand through the story; he's throttling us, in exactly the same manner that he does Luc, so when the murder comes it's a release, for us all.

"Luc" makes us keenly aware of what was only vaguely perceptible before—*Calamus* doesn't contain any love stories. It flings us from repression almost directly into excess, whereas one might have expected the collection to gradually make its way to some kind of middle ground, with, maybe, a story about a relationship that lasts, that seems healthy, that involves two partners who are happy in some apparent way. As it stands now, "Luc" takes us directly back to *Young Torless*, in its rage, confusion, and sexual violence. They are two bookends framing the collection, and in several key ways they're identical. This lack of satisfying progress is *Calamus'* major flaw, and each reader has to decide whether or not to damn the collection because of it.

I haven't yet said anything about the twenty-five poems which dot *Calamus*: seven by Constantin Cavafy, five by Frank O'Hara, four by Thom Gunn, three by Allen Ginsburg, one apiece by Frederico Garcia Lorca and Wilhelm De Merode, and the four that preface the collection by Vilhelm Ekelund. I could loftily say that the poems are so eloquent and simple that any explication would appear clumsy and redundant. Or, I could put forth the argument that the pleasure is too intense to share or discuss.

I could, and I do.

## Poetry on the Edges



### Extremes (Poems, 1971-1981)

by Jane Barnes  
Blue Giant Press, 1981  
Cambridge, MA  
97 pp., \$6.00

Reviewed by Andrea Loewenstein

Before she was a poet, Jane Barnes was a musician, and it shows. She plays her words delicately; knows it matters which one she plucks, and that one that's nearby or means almost the same thing won't do. The book's called *Extremes*, but the poetry is fine-edged and precise—and when it isn't you can be sure that the poet intended it that way. This is not to say that Jane Barnes isn't writing about her feelings in these poems—she certainly is. But these poems are a reminder that the sloppiest feelings can be elegant and full of dignity given the proper treatment. In the chilling "Abandonment," the poet as a young woman has run away with a man who mistreats her.

I lock the door,  
vomit and sob silently  
in case you hear and  
send me back for sure.  
I unlock the door,

smiling, repentant,  
no need to leave me.

For years I behave. ("Abandonment," p. 6)

That quiet, restrained last line says it all.

The persona revealed in these poems is courageous. Pain is deeply felt, rarely revealed, and never dwelt on. While there is a deep sadness in many of these poems, there is also the absolute intention to keep going, often through the instrument of words. The poet wishes that:

...some woman  
gentle as a flower  
will touch me  
where my tears  
are camouflaged...

but she goes on to say that

...failing any  
solace, I'll go  
towards the paper  
and my pain  
will be written  
like gold apples... (p. 45, "I Imagine my own Future")

In "I Want You" Barnes makes the same point. She'd like her lover "to be/beyond poetry", but, knowing the rarity of this, will be satisfied if she is "...good/ for a few poems/ ...bad/ for a good many more." ("I Want You", p. 47.)

Barnes' humour also helps her through the pain and makes these poems sparkle. In the painful prose-poem, "Without Touching", the poet awakes estranged from her lover and the estrangement is not broken through. The poem ends:

...I lay down on our bed then got up  
and looked for a love note a  
scrap of a poem something so I would  
know she loved me but there was nothing (p. 73,  
"Without Touching")

The poet here is sad, but this doesn't stop her from observing her own scheming, or from laughing, with affection, at herself.

Barnes's themes are varied. She writes about her childhood and parents, about being a lesbian (she develops this theme both lightly and with great intuition and sexual energy) and about famous people,

baseball, and mythology, both private and public. I was especially moved by her love poems, which run the gamut of emotions from tenderness to anger to jealousy and back to passion. There is nothing "vanilla" or self-righteously politically correct here, and yet even at their angriest these love poems are full of a deep caring. Anyone would be flattered to be the subject of such poems.

Stylistically, all of these poems are free-verse, but they range from the more controlled and sparser style of a poem like "Birth Day, December, 1943" (p. 3)

while father  
in the Pacific  
watches four thousand  
men sink  
I am sliding  
out of you  
into morning  
arriving  
before he does  
like a letter  
to the baby-chant of "Oh Mommy."

...when I cried she wiped my eyes  
and fed me milk and let me lie in bed with her  
and called me mommy and we were two little girls

with dolls in bed and our mommy near us  
keeping the big bad wolf away that old world  
("Oh Mommy". p. 71)

Finally there is the story-like prose poetry of the final, childhood memory sections.

I always slept with a girl in my room, Annie who  
peeped  
in her sleep all over her blinkie, who cried all  
the time,  
skinny girl, big brown eyes, until the eighth  
grade. (p. 87, "Annie")

This book is self-published, and it is clearly a labor of love. Unlike lots of books of poetry, it's laid out beautifully; the poems aren't crowded together, but are arranged for best access and clarity. It's a clean, attractive little book; as pleasing as an object as its contents. Those of us who have been following Jane Barnes's career have awaited this book for a long time; and it fulfills the highest expectations. These are poems for both the poet and the non-poet, for both the avid reader of poetry and for those who usually stay away from it. *Extremes* is a book to be proud of, to buy, and to read many many times.

of his brow. You are on strike against God."

In *On Strike Against God*, Joanna Russ has intended, I think, to create a heroine who is big, outrageous and inspirational. Esther is without a doubt both larger than life and outrageous. Her potential to inspire, however, falls prey to humor and language gone out of control, so much so that it is they who rule the course of Esther's story and not our heroine herself. *On Strike Against God* gives us a lesbian coming out story and novel in which we can recognize some of the humor and truth of our own lives. But in always going for the laugh, Joanna Russ has in the end both cheated her readers and not really done Esther's story justice.

## Striking Out

### On Strike Against God

by Joanna Russ  
Out & Out Books, 1980  
Brooklyn, NY  
107 pp., \$3.50

Reviewed by Judy Stern

I like lesbian coming out stories and novels. If for no other reason than hearing about us in our own words: to get a feeling of recognition and to shore up the declaration that we are who we say we are. No small matter these days.

*On Strike Against God* is Esther's coming out story. Esther is 38 years old, divorced, an academic teaching English in a small university town. She is the kind of person who has mental spars with her deceased Freudian analyst, whom she calls Count Dracula, and with a Tooth Fairy who wears blue nylon net, rhinestones and ice skates.

Esther is friends with Jean, a stately and beautiful graduate student. As Esther's exasperation and boredom with men increase, so does her awareness of certain feelings for Jean. One thing leads to another and . . . well, you know the story. They don't end up living happily ever after together, but the ending is happy enough, and in its own way, triumphant.

Esther's mental processes are constantly on the go, as befits the self-conscious intellectual that she is. The novel's narrative is a steady stream of Esther's thoughts and conversations with herself, us, and the various figures in and out of her life. Even actual events are cushioned by Esther's perceptions: we see nothing if not through Esther's eyes and brain. We also get a large measure of Esther's rambling through jokes, anecdotes, fantasies and fears.

The resulting novel is an ambitious, rollicking journey through Esther's coming out story that is sometimes entertaining and at other times stifling as it tries so hard to entertain. There are too many words and too many gimmicks: I found myself midway through the book wishing the Esther's brain had an editor. There is no doubt that Joanna Russ is a fine wordsmith, but she overuses her talent and produces a style of writing that distracts and annoys as often as it amuses.

The humor in *On Strike Against God* tends toward the silly and slapstick. As with the book's writing style, sometimes this works beautifully and sometimes it's just too much of a good thing. It is most damaging to the novel when moments are resolved in goofiness and gimmickry instead of through exploration of other dramatic possibilities. Although Esther herself may be fresh, brash and exuberant, the author's overriding inclination towards silliness tends to guide her protagonist's story along a course that is far more predictable than Esther's character might dictate. The embellishment of language lavished upon the story becomes a mask over this predictability, and it is a mask which wears thinner as the story moves to its close.

This is not to say that there aren't good moments in *On Strike Against God*. There are some wonderfully funny exchanges between Esther and Count Dracula, her dead analyst, in which he tries to convince her in lovely Freudian double-talk that she is most certainly not a "homosexual":

"COUNT: If only you were able to realize that the penis is equivalent to the breast and the breast to the penis, you would understand that the great reality of normal sexual intercourse (which includes fellatio) lies in its ability to simultaneously allow the male to express his own maleness and the female to possess the male's maleness through her passive receptivity of his penis, thus transcending her own receptivity-oriented passivity (or passivity-oriented receptivity) and for the moment making the two one. And that one is the husband . . ."

(p.44)

There are also some delightful love scenes between

Jean and Esther. Russ does an excellent job of capturing the blend of excitement, tentativeness and panic present in the culmination of something so lusted after and so feared.

The title of the novel is one of my favorite parts of the book. It is taken, as explained in the Author's Note, from the events surrounding a strike of young women garment workers in New York and Philadelphia in 1909-10. The strike involved between ten and twenty thousand women who kept the strike going for thirteen weeks in the middle of winter. The phrase comes from the remarks of a magistrate who charged that the women were "on strike against God and Nature, whose prime law it is that man shall earn his bread in the sweat



# Stark / Erotic

George Platt Lynes: Photographs, 1931-1955

Twelvetrees Press, 1981  
Pasadena, CA  
129 pp., \$65 hb., \$25 pb.

Reviewed by Martin Krieger

This is the most erotic book of photographs I know of. The forms of the buns and the balls, the underarm hair, the angles of view, the scenes. Yet it is chaste as well, for it is erotic and not so sexual, exciting and not so explicit, technical and formal photography rather than pornographic illustration. Lynes' lover, George Tichenor (1939), is striking, and not only because he is sexy, which he is, but because he is so powerfully present in the photograph. A photograph of Tichenor's brother, Jonathan, epitomizes the insolence of male sexuality. An almost washed out nude (1947) whose balls hang over the chair on which he is seated must compete with the rest of the form in the picture — doors and window shades — and they work together. And in the various scenes of two or three figures in sexual interaction, I am present at a tensioned moment in a play.

This is an amazing book: for the images themselves, for the place in the tradition of photography (straight and gay) it establishes for Lynes, and for its demonstration of the power of eros and repression.

George Platt Lynes (1907-1955) supported himself in his heyday as a fashion and portrait photographer. Throughout his career he also made photographs that were not so proper and public. Over the years I have seen a few of his photographs in various exhibitions, and I knew of his homoerotic interests. But this book suggests how crucial he is for more recent photographers such as Tress and Mapplethorpe and Michals, and how he also is craftsman in a formal studio-based tradition of photography, making use of all the capacities of artificial light, view cameras, and manipulated printing.

As in painting and sculpture, the homoerotic tradition is part of the mainstream. The straight tradition is

inescapably gay. Yet the homosexual content must be repressed since it is the wrong subject matter. One consequence of this is that formal pure high art breaks up, loses its pristine absolute value, when viewed by a gay man. Often there really is something else going on. The sex and passion and subject matter are "off," and no theory of "the nude" will paper over these revelations.

Mapplethorpe or Tress make photographs which are more sexual and melodramatic than erotic, while Lynes' are ominous. For example, the sadomasochistic themes in Lynes are just enough restrained to make their power even more insidious than usual. Pornography is so explicit it is comparatively boring. Porn may be productive for getting it up each time, but it is not interesting and haunting. And Lynes' photographs are so haunting I am drawn to staring at them, but cannot take them for very long. It is no coincidence that I found the book amazing and that my descriptions in this review are so sparing. The images are not easy to be with. Their mythic power does not dissipate. The sexual suggestiveness is not so explicit I can identify it (a big cock, a great bod) and so put it in place and control it. In their effect I am reminded of the work of W. Eugene Smith, photographs of the children of Minimata, deformed due to chemical pollutants, or of his family doctor series. There's nothing obscene here, it is just shocking. I am present at a tragedy, archetypal and inevitable.

Lynes knew what he was doing. He had the technical skill for making constructed and dramatic photographs and combined that with a superb sense of performance and tableaux vivants. Just as there is a tradition of history painting, so there is one of history photographs — which of course are *not* documentary. They're posed as the world was supposed to be.

Yet Lynes did not quite know what he was doing. He lived in a circle where he could be homosexual, but it was not a time when one could be out much more generally. Before he died he destroyed much of his work, some because he was ashamed of his commercial career, some because it was homoerotic and of well known persons in what must have been "compromising positions." Gay writers and artists have often destroyed their work and their letters for these reasons. A large part of their selves went unrecognized during their lifetimes, and what was recognized and rewarded often represented a displacement, an inauthenticity, of their true selves. The quality of their work, in its tone and in

its excellence, is condemned to be once-removed. No wonder there is much struggle and moodiness and paranoia in it. For, in general, artists and writers feel (whether or not that is actually the case) that commerce forces their work into inauthentic directions. To pursue their work as they would like seems to doom them. And sexual subject matter itself may be personally stigmatizing for them if they live comparatively repressed lives. Lynes' formal photographs are freighted with sexuality, just on the surface, controlled by his technical talents but so highly charged I cannot believe he could handle it. Resort to myth, allegory, the grotesque, have been the traditional means of hiding yet showing what is repressed. Lynes' mythic series and dance photographs seethe with the sexual. But, again, their overt purpose makes them chaste. I think they fail as symbolic works. They are too obvious, too much matters of repression than of meaning.

All of this might be said to be a matter of the nature of art, of the transformation of the base into the transcendent. Of course this only condemns the view of art as purification. What is missing is love, intimate contact, identification. And Lynes' passion is rarely informed by love; it is cool and distant. The muscles and hair and penises and buns are sharp, obsessively so. But the humanity is displaced and out of focus. His portraits are meant to be fashionable and stylized. Sometimes that works wonderfully, as in Somerset Maugham appraising a male nude — the portrait that should be on the endpapers of all Maugham's books. Yet I am struck by how often his female nudes are posed so that they have virtually no breasts.

Sometimes love breaks through, in the kind appreciation of Gertrude Stein, the fascination for the Tichenors. His inherently less contrasty and detailed paper negative work, toward the end of his life, is at least more ambivalent and not so cold.

What is in order is a reassessment of the gay and homoerotic traditions in photography, claiming more explicitly that they are not peripheral but a vital part of the mainstream, inseparable from it. And physique pictorials will receive a more respectable place, whatever their clean-cut jock smuttiness. There is no tradition of straight photography. The making of the modern homosexual (in Plummer's phrase) is part of the making of photography. And I suspect that it will be Eakins who will come to be seen as the father of us all.





# A Very Stale Crisp

How to  
Become a Virgin

by Quentin Crisp  
Fontana Books  
London, 1981  
192 pp., \$4.95

## Doing It With Style

by Quentin Crisp  
and Donald Carroll  
Franklin Watts  
New York, 1981  
180 pp., \$10.95

Reviewed by Michael Bronski

The concept of Quentin Crisp burst upon the American scene in the late 1970's when the BBC docu-drama, based upon his autobiography *The Naked Civil Servant*, was aired on public television. The film was an instant critical and popular success with both gays and straights. Soon after Mr. Crisp made his printed debut here with the first American publication of the book; again a hit. A year later the once obscure civil servant, now wrapped in the swaddling cloths of publicity, was laid on the shores of North America. He began by making promotional tours for his book and then starred in his one-man theater piece which consisted of a monologue and fielding questions from the audience.

As his international visibility rose Crisp took his avocation as a writer more seriously (and rightly so since he had started making money at it) and published a short novel he had written earlier, *Love Made Easy*; a book of social suggestions, *How To Have A Lifestyle*; and a slight but amusing fable, *Chog* which fell somewhere in-between *Tales of the Crypt* and *Pollyanna*. But then a funny thing happened on the way to celebritydom — Quentin Crisp had stopped being very funny, or engaging, or insightful; the delicate, ironic and enlightening sensibility that lit up the first book was gone; the truth was that Quentin had stopped being crisp.

The recent life and tale of Quentin Crisp raises interesting questions of why and how we pick our cultural heroes and what we do with them once we have them. It is a commonplace among homosexuals (of either sex) that we will support someone (one of us, that is) until they become famous — then we desert them, stab them in the back, abandon them. Quentin Crisp has been getting a lot of bad press lately and is no longer the well loved figure he seemed five years ago. Is this the old adulate/abandon pattern? I think not. There is something else going on that has to do with both Mr. Crisp's writing/career and a stiff directional change in the cultural winds.

There have been two new Crisp books in the past six months: *How To Become a Virgin* and *Doing It With Style*. Both illustrate a change in the Crisp persona, and although *style* may be an overworked word here, it is more precise than that more defined commodity *talent*. For what made *The Naked Civil Servant* so wonderfully moving was a combination of both style and writing talent; something that is noticeably lacking in either of

these two books.

Beginning with *How to Become a Virgin* it is easy to see perceptible changes. Ostensibly a chronicle of his life since attaining popularity, *Virgin* is one of those unfortunate sequels with no place to go. What made *The Naked Civil Servant* so interesting was that it was about a nobody; albeit, a nobody with a ready wit, an engaging style, and an indomitable will. Crisp's stepping from the shadows to the light startled us; we never suspected he was there and were more than pleasantly surprised. Armed with epigram, aphorism, and common sense — what he might call his style (but more of that later) — he pressed himself upon us. Here was an original, as the *Times* wrote: "If Quentin Crisp had never existed it is unlikely that anyone would have had the nerve to invent him."

The joy of reading *The Naked Civil Servant* was not in watching Quentin find himself (he always knew exactly who he was) but in watching the world discover him. It was a happy cautionary tale whose moral was: "always be yourself and everything will work out." The problem with *How to Become A Virgin* is that while success stories are fun, tales of what happened next are generally not very interesting. (You'll notice that Hollywood movies are generally either "rags to riches" or the inverse "fall from the top.")

*Virgin* is all about how Crisp wrote his autobiography, how it was filmed, how he travelled to promote it, his show, and why he decided to live in America. There is really nothing very interesting about it, incidents are neither amusing or instructive, the language is flabby and not very sharp, and perhaps worst of all, Quentin Crisp is rather ordinary. This, of course should come as no revelation since time and time again he himself has told us that he isn't interesting, which in a paradoxical sort of way was and wasn't true. In *The Naked Civil Servant* his ordinariness exemplified him, in *How to Become a Virgin* it borders on stupifying us.

The problem with all of this, I think, rests with Crisp's notion of "style." When *The Naked Civil Servant* first reached public notice many gay liberationists wanted to make Crisp a hero: he did, after all, show an indomitable will and a knack for surviving under extremely hostile surroundings. But from the beginning Crisp would not have greatness thrust upon him: all he had ever done was to attempt to be himself, he maintained: it was a matter of *style* not politics.

*Style* has become the byword in all Crisp writings. It stands for "being yourself"; "expressing yourself"; "promoting yourself"; and queerly enough, ultimately "denying yourself." Time and again, in *The Naked Civil Servant* and repeated interviews, Crisp speaks of the importance of never imposing yourself upon anyone else, of always being conscious of how little and negligible you are: "If I had had what I deserved in life I would have starved long ago." It is a self-effacement

that does not sit comfortably. *The Naked Civil Servant* succeeded because it dealt with (recent) past history in a knowledgeable, witty, and informed manner, which was due in part to Crisp's "style." But by placing "style" above all Crisp has distorted the gestalt and placed his life in ill perspective. By focusing solely on the private (style) he has totally ignored the public (politics).

*The Naked Civil Servant* interests us because Crisp cannot deny the political implications of the situation. *How To Become a Virgin* fails because Crisp deals almost exclusively with the phenomenon of himself.

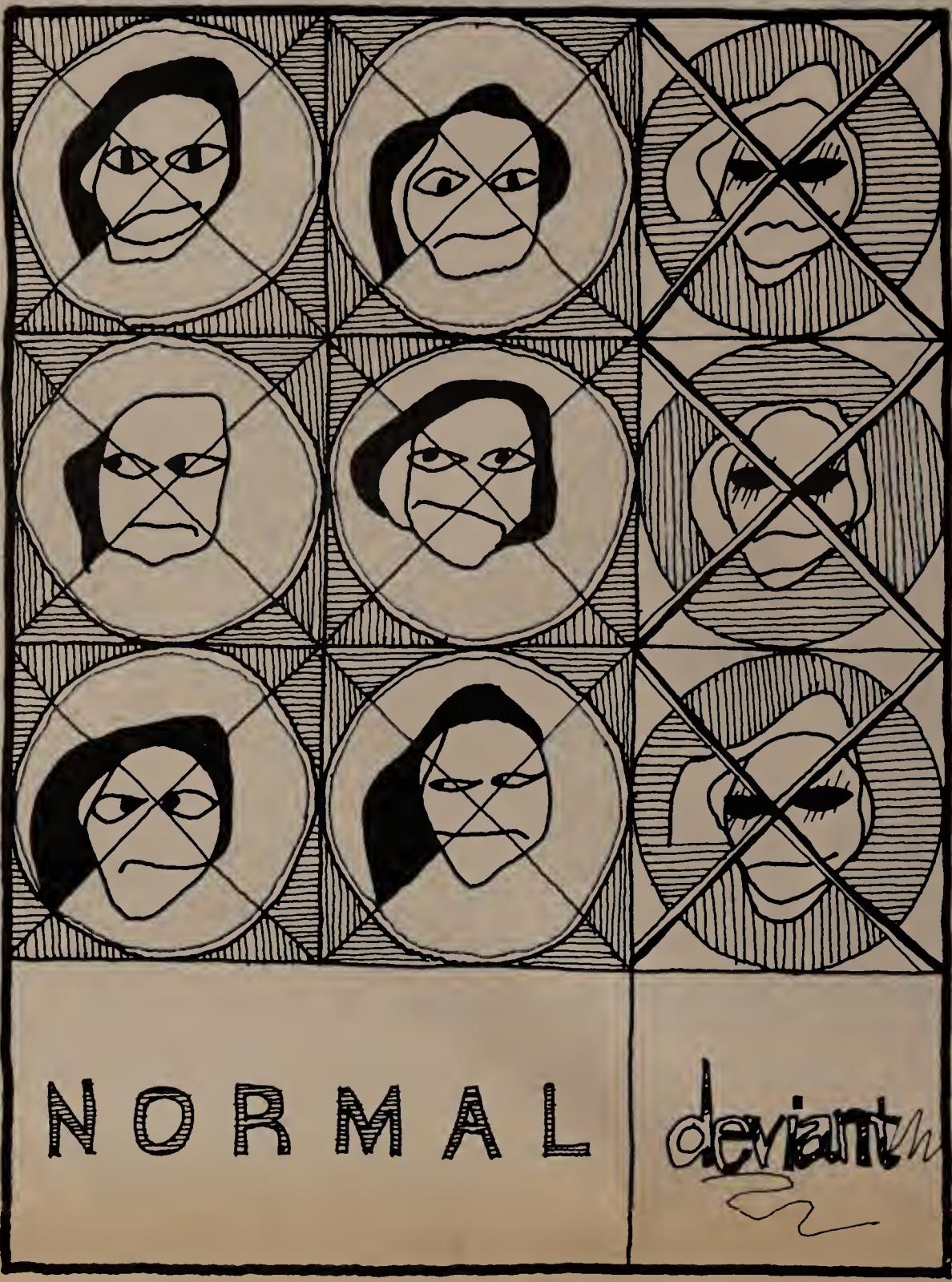
*Doing It With Style* is a very odd book. It is basically a handbook, a "how to" of style — getting it, using it, dealing with it. Each chapter is followed by a "Test Your Style Quotient" series of multiple choice questions. There are endless suggestions of what to do and what not to do, the pitfalls and pratfalls of not having "style," who has it and who don't. The book is not particularly witty, clever, or useful. In fact, one wonders if the entire thing is some sort of joke, an essay that has gone on far too long, one of those "non-books" that seems to exist for no reason other than to be sold as a novelty item.

But whatever its shortcomings *Doing It With Style* carries a clear message. Crisp and co-author Carroll state that "style" is nothing more than being yourself, only more so. It might be more accurate to say that "having style" demands that you place yourself before all others and deal with the world only in so far as it will advance your "style." The message of *Doing It With Style* is reactionary and selfish: and like all things that are posited on self-absorption alone, it is boring.

If *Doing It With Style* is, as it seems to be, a sort of manifesto on how to live your life — and how Quentin Crisp has tried to lead his — it is no wonder that both it and *How to Become a Virgin* are such bad books. By insisting that "style" is the only way to exert your undeserving self upon the world these books short-circuit the chance for, and even the need for, the possibility of change in the lives of people or the culture. That is why Crisp and Carroll can promote someone like the fascist, anti-semitic Eva Peron as a great stylist without any qualifications. (I imagine that a good case could be made for Hitler as a man with style; he fits all their requirements and then some.)

By totally avoiding social and political realities the notion of "style" is intrinsically self-limiting and self-destructive. The difference between *The Naked Civil Servant* and *How To Become A Virgin* is clear, the first is about a man living in the world, the second is a man living only in himself.

The saga of Quentin Crisp has not yet ended. He is living in America writing and enjoying himself. Clearly a more interesting and thoughtful man than he would ever want to present himself, there may still be a chance that he will again write something that has weight and merit; both he and we are more deserving than his attitudes assume.



## Science vs. Real Life

### Sexual Preference: Its Development in Men and Women

An Official Publication of the Alfred C. Kinsey Institute for Sex Research  
by Alan P. Bell, Martin S. Weinberg, and Sue Kiefer Hammersmith  
Indiana University Press, 1981  
Volume I: 242 pp., \$15.00  
Volume II: (Statistical Appendix): 321 pp., \$25

Reviewed by Larry Goldsmith

**I** was not until the late nineteenth century that scientists invented the homosexual. That is not to say, of course, that there were no sexual acts between persons of the same gender prior to that time. But the idea of homosexuals and heterosexuals as two identifiable and mutually exclusive brands of human being first surfaced in Germany as a popular reaction to a proposed law forbidding homosexual acts between men. Given this new category of human existence, it remained only for a certain Dr. Benkert, writing in 1869, to coin an appropriate term—"homosexuality."

Ever since that time, doctors and lawyers and psychologists and scientists have given their best efforts to answering the question "Why are there homosexuals?" They have poked and probed, interrogated and incarcerated, synthesized and analyzed, castrated and lobotomized—all in an effort to understand the origins of this troublesome "condition." But curiously, in that time, the question "What is a homosexual?" has only rarely been posed and has never satisfactorily been answered.

Too many people begin by assuming that there are two types of people in the world: homosexuals and heterosexuals. Of course, not all homosexual behavior is limited to those people we call homosexuals, and not all of those people labeled "homosexual" behave consistently as homosexuals. We can account for this incongruity by revising our categories in one of two ways. Those who fit clearly into neither category might make up some sort of special case (we might call them

"bisexual" or "asexual," for example). Or the conditions under which we observe candidates for classification might be "unfair" ("He was drunk," "It's just a phase," or "That's a normal outlet in prison/boarding school" might serve as examples here).

Rather than face the embarrassment of explaining so many exceptions to our two categories, we might simply increase the number of classifications. We might allot a greater legitimacy to categories such as "bisexual" or we might opt, as did the late Dr. Kinsey, for a whole spectrum of sexual orientations. ("You're a 6, but I'm only a 4.") Yet not even Kinsey's valiant attempt at quantification can alter the fact that human sexuality, like all human experience, defies quantification, delimitation, or comprehensive objective description.

The French philosopher Guy Hocquenghem, in his book *Homosexual Desire*, characterizes sexuality as a "Polyvocal flux of desire." Desire, for Hocquenghem, cannot be broken into components; any categorization of sexuality as, for instance, "homosexual desire" or "heterosexual desire" is but an "arbitrarily frozen frame" of the flux. In short, because of the complex and ineluctable nature of human sexuality, any attempt at objective definition will necessarily be incomplete.

Our insistence upon forcing sexuality into categories too narrow to accommodate our experience means that we are forever denying aspects of that experience. When we say "He's not *really* a homosexual, he was just drunk (or he was just fooling around)" we deny the homosexual component of a person's sexuality in exactly the same way as when we say "She *must* be a homosexual—she once had sex with another woman." The denials here go beyond mere lying to another person. The liar intends to deceive others; the person who makes the statements described above, however, actually deceives *her- or himself* by denying her or his own experience.

It is in such deliberate self-deception — through so-called "objective description" of human experience — that science serves as a form of social control. By providing us with the artificial yet well-defined conditions of "homosexual" and "heterosexual,"

psychologists and sociologists draw a clear line between what is "normal" and what is "deviant." A move in the direction of "deviancy" means either that a person acted under special circumstances ("I was just fooling around") or that the person is a full-fledged deviant. The distinctness of the line over which he or she must cross is a strong deterrent to the person contemplating a visit into deviancy. And the strict segregation enforced by such thinking not only helps to keep most people "normal," it serves also to keep the "deviant" fixed in her or his place. (An excellent account of these phenomena is given by Mary McIntosh in "The Homosexual Role," in *Social Problems*, vol. XVI, no. 2 Autumn 1968, p. 182.)

The view of homosexuality as a condition, possibly biological, possibly originating in the first few years of childhood, has long been a source of comfort to those who call themselves homosexuals. Dr. Benkert, along with Magnus Hirschfeld and other leaders of the homosexual emancipation movement in Germany, argued that homosexuality could not be prohibited by law because it was merely a matter of individual biology. The *Reichstag* might just as well move to ban diabetes and epilepsy, too. Freud and his followers later shifted the focus from biology to early childhood experience, blaming the parents of the homosexual for the homosexual's behavior, but in the end the result was the same — not the homosexual, but society or parents or hormones were responsible for the homosexual's condition. ("I didn't choose to be this way; I was born like this.")

And so the debate has gone. Is it Nature? A well-known chemist recently took me to task for worrying about the politics of sexuality. "It's all a matter of hormones," he told me in earnest. "The research is moving fast and it won't be long before we can control these things, once and for all." Or is it Nurture? Careful, Parents. Not so strong, Mom. A little closer, Dad.

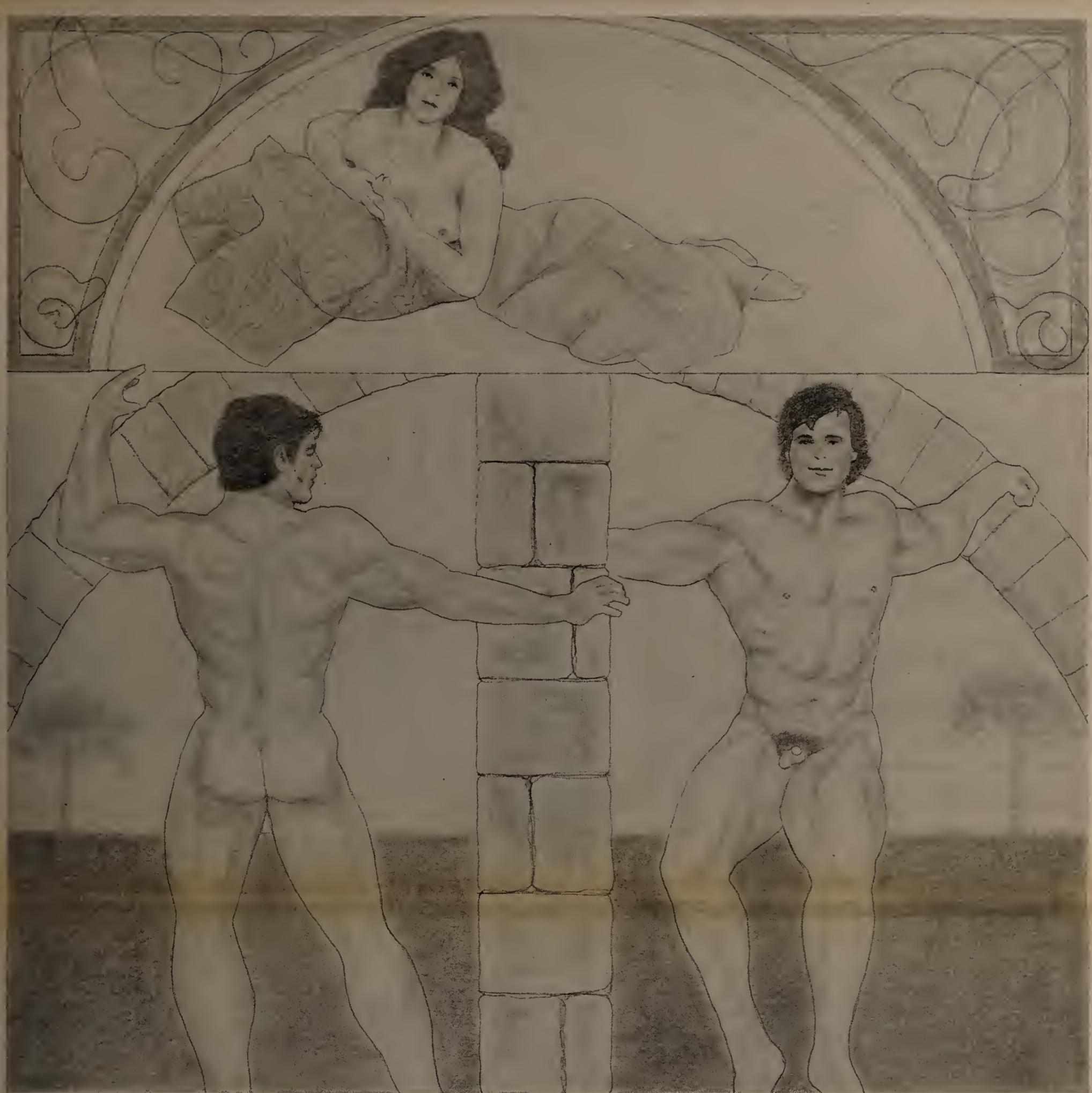
Now, a psychotherapist and two sociologists from the world-renowned Kinsey Institute for Sex Research have added a significant new coal to the fire. Using a new statistical method called path analysis on data taken from interviews with 979 male and female homosexuals and 477 male and female heterosexuals, Alan P. Bell, Martin S. Weinberg and Sue Kiefer Hammersmith offer a consolation to guilty parents which earned front-page attention in the *New York Times*:

For the benefit of readers who are concerned about what parents may do to influence (or whether they are responsible for) their children's sexual preference, we would restate our findings another way. No particular phenomenon of family life can be singled out, on the basis of our findings, as especially consequential for either homosexual or heterosexual development. You may supply your sons with footballs and your daughters with dolls, but no one can guarantee that they will enjoy them. What we seem to have identified — given that our model applies only to extant theories and does not create new ones — is a pattern of feelings and reactions within the child that cannot be traced back to a single social or psychological root; indeed, homosexuality may arise from a biological precursor (as do left-handedness and allergies, for example) that parents cannot control. In short, to concerned parents we cannot recommend anything beyond the care, sympathy, and devotion that good parents presumably lavish on all their children anyway (p. 192).

The authors take care not to exceed the limitations of their method. Because path analysis can be used only to test existing notions, not to propose new hypotheses, the researchers cannot investigate possible biological pathways to homosexuality. But they can — and do — rule out nearly all of what must be an exhaustive array of social and psychological influences. The strongest factors remaining are "childhood gender non-conformity" and homosexual activities in childhood and adolescence. These factors are not *causes* of homosexuality, however; they merely reflect what seems to be an already deep-seated predisposition to homosexuality. The evidence points overwhelmingly in the direction of a biological cause, and a short, suggestive chapter entitled "Biology?" hangs like an afterthought at the end of the book.

It's almost tempting to praise and criticize this study on its merits or flaws as scientific research. The relatively large sample size, the gathering of a sample from beyond the usual collection of homosexuals in therapy or institutions, and the undoubtedly sincere attempt to use innovative and "objective" analytical techniques might all merit praise. On the other hand, the age of the data (a lot has happened to change homosexuals' perceptions of themselves since 1969-70, when the interviews were conducted), the reliance on individual memories of childhood for hard data, and the sample distribution (all interviewees lived in the San Francisco Bay Area; most homosexual subjects were recruited through bars, organizations, and advertisements in movement newspapers) all might detract from the validity of the conclusions.

But these are all secondary considerations. There is no need to worry about diction when we should be worrying about asking the wrong question. The question is not "Why are there homosexuals?" but rather "What is a homosexual?" That is a question science cannot answer, because there is no such thing as a homosexual.



# A World Cast Adrift

**Earthly Powers**

by Anthony Burgess  
Avon Books  
New York, 1981  
706 pp., \$3.95

Reviewed by Lester Strong

There is an old Christian theological argument that good can arise from evil, a doctrine meant to reconcile the imperfections of this world with the perfection of a creator-God from whose hand the universe supposedly issued forth. However, in the twentieth century of Anthony Burgess's novel *Earthly Powers*, evil often seems to arise from good, and the world, as the title suggests, wanders on its own way in a universe no longer guided by any outside hand, divine or otherwise.

This fictional exploration of our secular age is interesting in its own right, but it holds an added interest for gay readers in that its main character, Kenneth Marchal Toomey, whose autobiography the book purports to be, is himself gay. The story covers, approximately, the period from 1916 to the mid-1970s, and if homosexuality is not precisely the novel's focus, it is nevertheless a central motif in the book, serving as a symbol of and commentary on a world cast adrift from the old certitudes and previously accepted social norms.

Toomey, British-born of Anglo-Catholic parents, is a successful popular novelist and playwright à la Somerset Maugham. Because of his sexual proclivities, he chooses to live most of his life in exile from his native land, and his travels, as well as his fame, bring him into contact with a remarkable international cross section of the personalities, events, movements, and social conditions prominent during the last 60 years. The London of World War I and the Italy, Paris, and Hollywood of

the interwar years; writers, actors, sculptors, and composers; fascists, democrats, and World War II partisan fighters; the north African haunts of expatriate American and European writers and the emerging nations of black Africa; lesbians, gay men, heterosexual womanizers, and celibates; Catholic church dignitaries and leaders of American religious cults; voodoo practitioners in the Far East and gangsters in Chicago — all these and more parade across the 700+ pages of *Earthly Powers* in almost bewildering profusion as Toomey records and reflects on the experience of a lifetime.

But if the world he inhabits is rich in people and places, it is singularly poor in emotional fulfillment, and imperfection, as I noted above, seems its very hallmark. This is not just a matter of the ravages caused by world events — the wars, famines, pestilences, and political turmoil that Toomey describes in his memoirs and that regularly kill millions. Rather, the imperfection reaches into the very core of human intimacy, where people most often interact without really touching and where closeness, when it does manage to show itself, usually falls victim to outside forces that seem determinedly hostile to any manifestation of happiness.

A case in point is Toomey's own homosexuality. His relationships, while not necessarily brief, nearly all tend to be unsatisfactory, ending in spite and anger or fizzling out from indifference or distaste. The one great exception to this pattern is his love for Philip Shawcross, a doctor in the British Colonial Service whom he meets in 1924 while traveling through the Malayan backwater of Kuala Kangsar. Here, quite by accident, Toomey finds peace and contentment. And almost as accidentally it is snatched away from him when Shawcross dies through some kind of voodoo practiced against him by a man angry at Shawcross's inability to save his sick son's life. The British Colonial Service and voodoo! The

unreality of this episode in happiness is emphasized by the exotic nature of its circumstances, and is even further underscored by Toomey's reaction to Shawcross's illness: "The inscrutable Oriental. It is the British who are the inscrutable ones. None could tell my feelings. You, reader, cannot tell them."

But this inscrutability is more than just traditional British reserve; it is the only way that Toomey has of coping with a world which by its very nature seems to enforce isolation and mock attempts at solidarity with others. Toomey defends his homosexuality by abandoning the Catholic faith of his childhood, and he even rewrites the Genesis story of creation so that heterosexuality is made the punishment for Adam's fall. But except for Philip Shawcross, nowhere in the book does he reach out to other gay people for support and a sense of belonging.

*Earthly Powers*, then, presents an atomized universe — or, to revert to the religious terminology with which I opened this review, a world from which Providence has withdrawn its protective hand. Doubtless Toomey, with his Catholic background, would prefer the latter metaphor and probably would agree with it. But what neither Toomey nor Anthony Burgess seems to realize is that the problem has nothing to do with either atoms or God. It is a social reality that has crumbled, with Toomey (and everyone else in the book, for that matter) trapped in the rubble. Or to put it another way, traditional institutions and mores no longer provide an adequate framework for interacting with others, leaving us all to some extent feeling alone and stranded.

Of course such a situation produces its benefits, for needs and inclinations long eclipsed or outright denied by the old order can at last begin to seek their satisfaction openly. Women and gay people, for example, can

Continued on page 8

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start to live more freely with the breakdown of patriarchal and heterosexist institutions, while workers and people of color are able to challenge the economics of poverty and the ideology of racism as the rationales behind those notions continue to wear ever thinner. But the situation also produces its dangers, as efforts to prop up the old regime grow more strident — witness the Nazis and fascists described in *Earthly Powers*, or the New Right of our own day.

In these circumstances, the building of a new sense of community becomes an urgent task, yet at the same time it remains one of the most difficult to achieve. And it is here that I would like to conclude this review of Burgess's book: *Earthly Powers* can be recommended as an entertaining, if often depressing, chronicle of a world at cross purposes with itself and of people lost to happiness, lost to each other, usually lost to themselves. It may be, as Ken Toomey's Catholic friends assert, that there exists a salvation for humanity outside the world, but who can know? What is certain is that any salvation *within* this world will be the work of our own hands. And for that effort, Burgess provides no help whatsoever. At the end of the book, Toomey remarks that while he contrived an adequate beginning to his memoirs, he is thankful that the final words summing up his life will flow from the pen of another. Likewise Anthony Burgess has contrived an adequate introduction to the ills that beset our world, but we must be thankful his is not the final word in solving them, nor even in describing them. For we may be certain of one thing — in this imperfect world goodwill not arise from evil, indeed good will not arise from good, if despair is the counsel we follow.

## heterosexism can be cured!

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## 98½ FM

"I'd Rather Be In Boston."

Continued from Page 6

Capitalism moved from Europe to the Mediterranean where ever more merchants, traders, and money-makers competed for the few ports and markets. They were all eager to get hold of good from Asia. Finally, the crowding and the competition became so intense that:

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Continued on Page 7



The Flag Room MCI-Framingham

Billy DeLove

## Racism/Boy Love

Continued from Page 5

hung up about sex between children, or between children and older people — it happens, so why get so uptight about it? That seemed to be confirmed in my discussions with third world people there.

**Cindy:** There seems to be a wide range of people involved in the boy love movement, from highly political people who are trying to do anti-sexist, anti-racist work, to ones who don't seem to have any conscious politics at all. How do you deal with this range, and how do they deal with you, as a third world gay male?

**Dan:** I feel alienated in NAMBLA (North American Man/Boy Love Association, a political organization formed in 1978) and I'm glad that the group here in Boston invited me to talk — which shows that they are interested in discussing the issue at least, and in changing.

Non-white boy lovers, or young people in this movement are invisible. You almost never see non-white boy lovers, and you may see one or two black young people at conferences, and that is something that has to be dealt with. But that is not entirely the fault of boy lovers, it's endemic in gay society.

**Cindy:** How do we move from relating to people who are different from ourselves for biased or stereotyped reasons, and more toward real openness?

**Dan:** First, one has to recognize that there are these biases in society, that we are socialized. But it also has to take place on a case by case basis. We should never mistreat people because of their race or their age. So in a sense, the race of a person is not as important as the quality of the relationship. And that's up to the persons involved, and whether they want to deal with the quality of their relationships. Starting to change discrimination requires self-education first.

**Cindy:** In America, among the middleclass WASP's, there is a prolonging of youth, and a romanticizing of youthfulness...

**Dan:** In the boy love movement there is also a certain romanticiz-

ing of youth, and even of prostitution. And it's definitely a class and a race based ideal. It stems from boy lovers who come from the suburbs and pick up boys in their cars. That is reflected especially in, say, *Straight to Hell* (a longstanding journal with accounts of homosexual experiences). But the whole romantic idea about meeting cute young boys on a country road is a myth. A lot of people are left out of that image. Especially when the young people are portrayed as growing up to lead happy straight lives, which was the ancient Greek love goal. Gay identified boy lovers and the gay identified youth themselves, reject this idea, because they want to lead a gay life.

A lot of the establishment gay people who think that this issue should go away forget that they were young once. The book is about gay people who are growing up, not straight identified young people who might be involved in these relationships. I tried to get people who were all gay identified in this book, instead of the typical boy love book that came out before, which was about trying to have sex with these people and then they would get married and lead a happy straight life. Which I think is bullshit. That's not what I'm interested in helping.

**Cindy:** What's the relationship between man/boy love organizations and youth liberation?

**Dan:** NAMBLA, given that it has very limited resources, has to, as a goal, do more than protect the right to have sex with young people. It has to show that it is concerned with the empowering of young people to take control of their lives and their bodies. So that instead of just defending men who go to prison for consensual sex, which is a big task, NAMBLA has to show that it is interested in the liberation of young people. Any organizations can help, simply by finding a place for youth to meet, and help with funds or hotlines, or whatever, so that when a young person needs support, they won't be afraid that some older person will answer who just wants their body. There are so many things to do.



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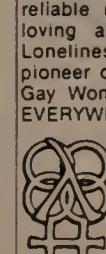
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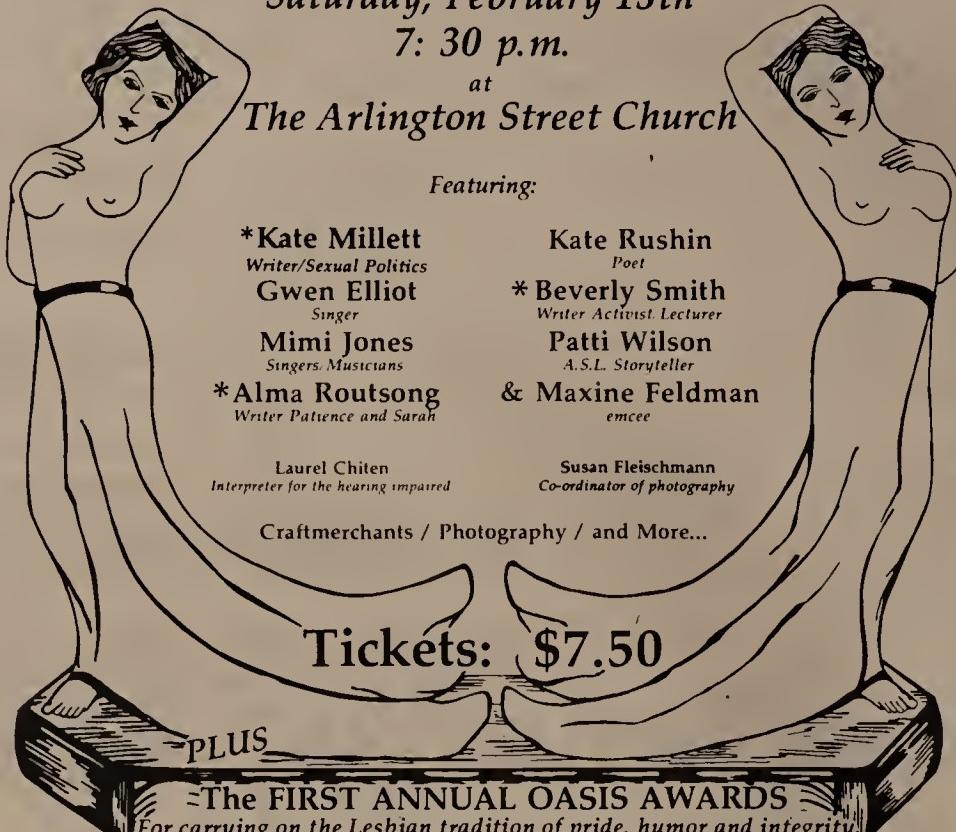
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## Rocky Relations

Continued from page 3

Another successful way of addressing stereotypes has been a film produced by the Gay Teachers Association, another idea originally aired at the Police Advisory Council. CGA activist Joe Zogby and Meryl Friedman were taped along with two police officers discussing popular misconceptions about gay people. The film is shown at the New York Police Academy as part of a unit on minorities, and is usually presented by two or more gay activists. "So many people think they've never met a gay before," remarked Friedman. "I get up there as an open lesbian and they've got a real live human being to talk to. She walks. She talks. And she's a lesbian."

The CGA organizers discussed the possibility of putting together a new film with a moderator and a greater variety of panelists that more directly addresses how police deal with gays. "We have to be more specific on police work," says Friedman, "and look at issues such as police not taking a complaint or robbery report seriously. One of the most important aims of the film project is to counteract the kind of leering attitude you sometimes get when a cop has to come and visit your apartment."

Other activists also report the film presentation experience as "exhilarating." Said Watkins, "You get to see young, idealistic men and women who are going

into police work as a career. They aren't burned out and sarcastic. We've started up quite an argument among the recruits themselves, sometimes."

Zogby also reported that optional lunch meetings with gay and lesbian representatives held after the film was shown were "packed three days in a row."

Part of the reason for the progress that has been noted is probably the attitude of the highest administrators in the police department. Police Commissioner Robert McGuire is reported by several activists to have a very open mind concerning gays and has advised that any gay cop that comes out will have his support. That statement was put to the test this past October when Sergeant Charles Cochrane of the Manhattan South Task Force testified in favor of the gay rights bill before the city council. Asked about his experience with the police administration and his fellow workers since then, Cochrane told GCN that he hadn't had any trouble. "Pat Burns of the PBA [Police Benevolent Association] gave a very biased testimony at those hearings, but you notice he never said there were no gay cops," said Cochrane.

"He just said to his knowledge there were none in his union. Besides, he's just an official of one of the police unions, not of the police administration."

## Works

Continued from Page 7

Their bodies were covered all over with cotton armour and only their faces showed. They were white, white as if they were made of lime. They hungered and thirsted for gold, they fingered it like monkeys. Their bodies swelled with greed, their hunger was ravenous. They hungered like pigs for gold.

"I was given as a gift to these strangers, these gods, these devils, these pigs. I was given as a gift of friendship."

In the voice of the invaders:

"They are gentle and trusting,  
We can conquer them and make them do the work in our fields."

They are naked and savage, we must conquer and christen them and make them do the work in our mines.

They are cowardly and easily pleased.

We can conquer them and make them do the work in our fields.

They are licentious and unnatural,

we must conquer and christen them and make them do the work in our mines."

This is the history lesson we never learned in school. This is what they didn't tell us about Christopher Columbus. Rosario also untells the lie of oppressed people's passivity and acceptance of their lot.

The Native American fought back,

harassed the settlements.  
The black slave fought back,  
killed their masters and  
overseers

The white indentured servants  
fought back,  
rioted against the wealthy  
and often,  
not real often,  
but often,  
white and black together  
fought back  
red and black together  
fought back . . ."

These passages torn from context, however, cannot justly reflect the power of the story Rosario told. They cannot make plain, as hearing and reading the entire piece did for me, its important message — Racism has a history and a purpose. It is not mysterious, natural, or inevitable. It was made by and for particular people over the course of history. This tells me that it can be *unmade, undone, destroyed*, by people who have as much investment in destroying racism as its perpetrators had in creating it.

The near capacity crowd in New Word's basement obviously enjoyed both Andrea's and Rosario's work. I hope to see their work in print soon. I am also looking forward to next month's reading on Thursday, February 18, which will feature Robin Becker and Kate Rushin.

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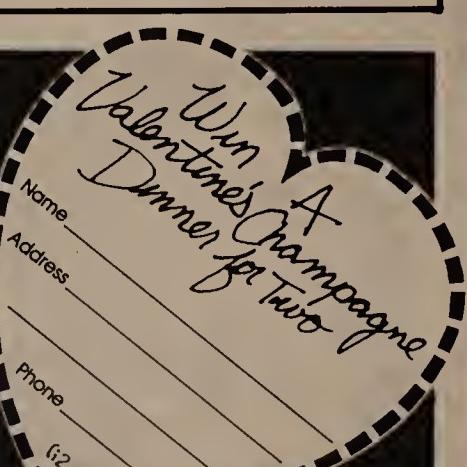
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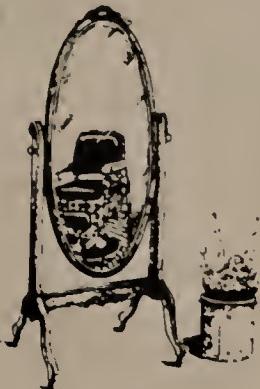
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GWF OVER 38  
Prof woman who loves life laughter love looking for same would like friendship first and/or love both would be nice honesty a must. Life is wonderful but at times lonely—let's meet write, tel # are nicer. GCN Box 494. (28)

Woman in her 30's, intelligent, attractive, funny, serious, very sexual. Too old to dance punk. Too young to stop dancing. If you fit the same description write me. We can talk together, listen to music, make love, read, laugh, cry. GCN Box 502. (28)

KIWIS  
Couple of American women interested in New Zealand sk couple of KIWI men interested in USA. Mutual assistance, information, etc. Contact Debbie, GCN Box 500. (28)

GWM looking for companionship & sex. 33 yrs. old & physically challenged. 262-6632. (30)

HOT YOUNG LA STALLION  
Gdkng, wl-blk Bl/W/M, 28, 6' 165, carrying a thick 8" tool, gets to East Coast 5-6 times yearly. Send photo/ph # for same: Bart Latham, Box 1747, Los Angeles, CA 90028-1747. (30)

KAY GARDNER IN CONCERT  
Feb. 3, Oasis Wlmmn Only \$6.00. 7:30. Celebrate Gertrude Stein's birthday! (28)

GM couple, 30s, recently moved to Downeast Maine wants friends also ski partners (downhill or x-country) in area. PO Box 3, Hancock, ME 04640. (29)

BIG BROTHER  
I'm 35, GWM, goodlkng, athletic, energetic, understanding, affectionate, & rebellious. Prof writer, travel extensively, live in NYC & SF. Happy w/my life, wd like to share good times (and bad) w/a younger guy to age 24. Right guy will see the world. Let's exch letters & fotos. All ans. Joe. GCN Box 492. (28)

Attractive bright GWM 30, 155, 5'11", clean cut. Many interests. Live in Natick area. Looking for that special guy. Please write GCN Box 491. (28)

GM 25 has home & relationship for youth needing same. Will assist you in your move to New Orleans, & if you're not happy, will return you home. Photo please. GCN Box 487. (28)

## PUBLICATIONS

### SPECIAL ISSUE MAENAD!

MAENAD, a women's literary journal, is a quarterly feminist magazine, featuring prose, visual arts & some poetry of a radical feminist perspective. THE LESBIAN/HETEROSEXUAL SPLIT special issue now available. Subs: \$16/yr. This Issue \$5.50. All other single copies \$4.50. MAENAD, P.O. Box 738, Gloucester, MA 01930. (28)

## ORGANIZATIONS

### D.O.B.

Support organization for lesbians, 1151 Mass Ave, Camb. Old Camb Bap. Raps every Tues & Thurs, 8 pm. 35+ raps 2nd Weds & last Fri, 8 pm. Softball all Sundays, 3 pm, thru Oct. Magazine Field. Bi-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event. Info & office hrs 661-3633. All women invited to participate. (c)

### GAY/LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN calendar, call 628-3986 or 524-1617 or write PO Box 11, Camb MA 02138. (36)

### NH LAMBDA

Box 1043, Concord, NH 03301. Concord: 224-3875, 746-3339; Dover/Portsmouth: 431-1541. CRISIS LINE: 483-2592, Sun, Mon, Wed 6-9 pm. A statewide organization, meeting the third Saturday of every month. Support, education, and political action, since 1976. (45)

### MEN IN LOVE WITH BOYS

BOYS IN LOVE WITH MEN  
You are not alone. Join us. For more information write: NAMBLA, PO Box 174-S, NY, NY 10018 or phone (212) 475-0987. (38)

### BOSTON LESBIAN/GAY CATHOLICS

Dignity/Boston sponsors a liturgy for Lesbian/Gay and concerned Catholics every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St., at 5:30 pm. For info call Dignity/Boston M-F 7-10 pm, Sun 2-5 pm, 536-6518. DIGNITY/BOSTON 355 Boylston St, Boston, MA 02114. (c)

## GCN SPECIALS

TO THE HOT NUMBER,  
our benefactor, who brought us heat where there was none. Thank you very, very much. You have helped many frozen toes to thaw.

### GIVE GCN A WEIGHTY GIFT

If anyone out there has an accurate, functional postal scale, we would greatly appreciate it. Ours has seen better days, and for legal reasons, we must have a good postal scale. Call Mike or Amy at 426-4469 if you can help us out. Thank you.

## ROOMMATES

3 M, 1 F, mixed gay/str grp sks 1 other F to complete our home. Feminist, mainly vegetarian, supportive independent hsehd for Feb 1. Cam/Arlington line. 648-3434. \$125. (c)

LF sks same to share sunny totally renovated 2 br apt in JP. Beautiful apt near T, safe neighborhood, cat OK. \$200 pls util. 522-0244, keep trying. (28)

LF sks indep resp F for 5 rm JP house, garden, Nr T, gas htd, 150 pls util. Avail 2/1 Holly 524-4050. Keep trying. Wknds, aft 7 wkds. (28)

Mellville Park 12 rm hse to share in Dorchester on Red Line, grad student or prof person \$200 pls sec. Paul, bfr 9am, aft 5:30 pm. 436-1538. (28)

2 GMs each lkng for place in group household, have joined forces. Do you know of a house or apt for rent in or near Camb? Or perhaps an opening in an already existing hsehd? Or are you int. in joining forces w/us? We are one GCN writer & 1 music student lkng for a non-sexist, supportive, semi-coop hsehd. Larry at GCN 426-4469. (c)

LF sks same for large beaut ½ house in Arlington. Nr T safe wshr/dryr, yd, frplce. No pets. 180 pls ½ util. (617) 643-4872. (28)

HOUSEMATE WANTED FEB 1ST!  
Independent dyke, 39, sks compatible hsmt for 2 bdrm apt dyke-owned hse, lg rms, garden, Porter Sq, \$190/mo pls util. 776-2404. (28)

LF 32 sks LF to share furn Camb sublet Feb 15 - Sep 1; \$150 pls ht. 782-8011, no cigs, no pets, pls. (29)

LF 29, musician, sks secure, free-spirited rmm, great 6 rm apt w/roof & porch. Artists: own workroom. \$163 pls. 442-4693. (29)

SOMERVILLE HOMESTEAD  
Straight, gay & lesbian collective of 1 F, 2 M, 3 cats sks stable committed woman to balance our coop hsehd or Porter Sq. \$70/mo 628-6568. (29)

GM prof, mature, sks similar to share 6 rm house on Hyde Park/Milton line, on T bus line, nr rte 128, quiet nbhd, lge yd, fireplace, porch. \$185/mo inc ht & util. Bill 361-6571, eves, wknds. (25)

## APARTMENTS

DORCHESTER-EDW EVERETT SQ  
Responsile, clean tenant sought for 1 bdrm apt in triple decker. No pets. Avail Feb, \$250 pls utils. Sec dep reqd. 536-7775. (28)

DORCHESTER NORFOLK ST NEAR  
Codman Sq, recent renov 5 rms 1st fl all ut by tenant. Hot water by gas. Heat by oil. 1cat allowed. Geri 288-9471. (29)

Dorchester, Mtg Hs Hill, 2 bdrm \$300, 3 bdrm \$350, no utils. Lg apts in safe area, storms, fresh paint, yard, pets ok. 282-4371 or 491-4110. (29)

South End rest Vict lg 2 br, 1½ bths, mod kit, DR, WFP, hw firs, pvt sun deck, no fee. Owner 536-5395, 353-1590. (28)

DORCHESTER FULLER ST NEAR  
Galivin Blv recent rno 7 rms 3rd fl, front & rear porch, fenced yd, owner lives on property ut by tenant. Hot H2O by gas, heat by oil. No pets. Gerisyl 288-9471. (29)

### TOP OF MISSION HILL

Completing renov on deluxe 1000 sf 2 br w/beautiful hardwood flrs/trim, solar hotwtr, free laundry, modern eat-in kitchen w/pantry, d&d, formal dr, new tiled bath, eff gas furnce, sunroom, lr, owner-occ 2 family perfect for stable, reliable tenants. \$450 pls util/sec. 277-4340, 6-9 p or S/S. (28)

Dorchester 2 br apt in owner occupied bldg nr Pleasant St. Walk to Columbia Sta \$300/mo pls utils. 282-5667 eves. Avail immed. (28)

### BAY VILLAGE

Very large 2 bdrm exposed brick, ww dishwasher disposal heat inc. \$675/mo Cisco Realty 423-5697. (28)

### WORCESTER SQ SO END

2 rm eff apt in all gay house. Share bath w/one person. All util. Inc. First, last, 1 mo sec \$210/mo avail Feb 1. 262-8842, Bill or Joe. (29)

### RESORTS

Fort Lauderdale: Guest quarters in spacious home, 40' pool, private sun deck. \$18 up. (305)764-5654, Mark Arthur, 745 NE 18th Ave, FL, FL 33304. (31)

### NEWPORT, RI CITY-BY-THE-SEA

New apt for rent, panoramic waterview, downtown near bars. \$25 MTWT, \$45 FSS. Call (401) 847-9698 anytime. (28)

Buccaneer — 3 mi N Ogunquit \$15 couple quiet indoor heated pool private bath TV Rt 1, Wells. (207) 646-2140. (25)

### SKI VERMONT

Two comfortable bdrms in our charming 1820s village cape near Mt Snow, Stratton for gay men or women. \$40/dble/night incl bkfst. Wknds only, max 4 persons. Dave & Mike (802) 348-7840. (25)

### FOR SALE

Free Catalog! Z Budapest's Holy Book of Women's Mysteries, candles, oils, incense, ritual supplies. SASE The Laughing Goddess Grotto, P.O. Box 5844, Berkeley, CA 94705. (31)

Classified Ad deadline is Tuesday noon (prior to Sunday publication).

All ads must be paid in advance. No ads accepted by phone. Make check or money order payable to Gay Community News, 22 Bromfield St., Boston, Mass. 02108.

Since we are distributed nationwide, please include your area code if your ad includes a telephone number.

**Business** : \$6.00 per week for 4 lines (35 characters per line) and 50 cents for each additional line. Headlines are \$1.00 for 25 characters.

**Non-business**: \$4.50 per week for 4 lines (35 characters per line); each additional line 25 cents. Headlines are 50 cents per week for 25 characters.

**All apartment ads, even if you rent space in your own home, are business.**

**Box numbers** are available at \$1.00 for 6 weeks if you pick up your mail. If, however, you wish your mail forwarded, the rate is \$4.00 for 6 weeks. Mail is forwarded at the end of the 3rd and 6th weeks. If you want mail forwarded for a 3 month period, a \$6.00 charge will be made for the additional time.

If you wish to pick up your mail at the GCN office: Our hours are 10 to 6, Mon. through Fri.

## REAL ESTATE

Jamaica Plain: Don't let your rent \$\$\$ fly out the window. Three family, 5, 6, 6 \$40,000, low down payment. Jamaica Plain Real Estate, 524-5464.

Jamaica Plain: Great starter! Small two family Victorian in perfect condition, nr T. \$38,500. Jamaica Plain Real Estate, 524-5464.

## MOVERS

### THE JIM CLARK MOVING CO.

Serving the Gay Community with professionalism and respect.

Very careful furniture movers.

Piano and hoisting specialist.

Any time of day — any day of year.

No overtime charges 354-2184

MDPU Number 23733

## MISCELLANEOUS

# Quick Gay Guide

## Boston Area (617)

### INFORMATION/SERVICE/SOCIAL

BAGALS (Boston Area Lesbian and Gay Schoolworkers)  
P.O. Box 178, Astor St., Boston, 02123  
Black Men-White Men Social Support Group  
c/o GCN, Box 1, 22 Bromfield St., Boston 02108  
Boston Asian Gay Men & Lesbians  
c/o Glad Day Bookshop, 22 Bromfield St., Boston, 02108  
542-0144  
Boston Institute for Gay Studies  
Box 2750, Boston 02208 491-8245 or 720-0693  
Boston Lesbian & Gay History Project  
c/o R. Skiba, 75 Chandler St., No. 5, Boston 02116  
Cauldron Exp. Theater, 22 Randolph St.  
524-8575  
Chiltern Mountain Club  
275-1336  
Box 104, 104 Charles St., Boston 02114  
El Comite Latino de lesbianas y homosexuales de Boston  
P.O. Box 365, Cambridge, 02139 354-1755  
Community Center, 104 Charles #169, Boston 02114  
GAY HOTLINE (6pm-Mid.) Mon-Fri  
426-9371  
Frenz & Luvers Assoc., P.O. Box 298, Boston 02123  
Gay Professional Men's Group  
944-4818  
Gay Speakers Bureau, P.O. Box 2232,  
Boston 02107 354-0133  
Lesbian and Gay Folkdancing  
661-7223  
c/o GCN Box 5, 22 Bromfield St., Boston, MA 02108  
Lesbian and Gay Hotline (6-12pm) Mon-Fri  
426-9371  
Merrymount Music Soc., Box 401, 104 Charles St.,  
Boston 02114 236-4888  
Outreach Institute, Box 368, Kenmore St., 02215 277-3454  
Parents and Friends of Gays  
76 Brook Hill Rd.  
Milton, 02167 846-7527  
Project Place  
32 Rutland St. 02118 267-9150

### POLITICAL/LEGAL

BLAGMAR (Boston Lesbians and Gay Men Against the Right)  
c/o GCN, Box 4, 22 Bromfield St., Boston 02108  
B.U. Gay and Lesbian Legal Association 236-4710  
B.U. Law School, 755 Comm. Ave.  
Cambridge Gay Political Caucus,  
c/o GCN, Box 2, 22 Bromfield St., Boston, 02108  
Civil Liberties Union of Mass.  
742-8020  
GLAD (Gay and Lesbian Advocates and Defenders), 2 Park Sq.  
426-1350  
Harvard Committee on Gay and Lesbian Legal Issues  
Roscong Pound Hall, Cambridge, 02138  
Lesbian/Gay Prisoner Project  
c/o GCN, 22 Bromfield, Boston 02108  
Mass Gay Political Caucus  
Box 179, 118 Mass. Ave. Boston 02115 471-8404  
National Lawyers Guild, 120 Boylston St.,  
Boston 02116 542-5415

### STUDENT

Gay People at BU, c/o Program Resources Office  
George Sherman Union, Boston University.  
Gay/Lesbian Concern Group of Boston College  
Boston College, Chestnut Hill MA 02167 262-2473  
Gay People's Group, UMass/Boston  
(Harbor Campus), Bldg 1, 4th fl, Rm 178 287-1900x2169  
Harvard-Radcliffe Gay Info. (M-F, 6-12) 495-5476  
Gays at MIT, Rm. 50-306, Cambridge 02139 253-5440  
Northeastern U. Lambda  
255 Ell Ctr., N.U., Boston 02115  
Tufts Gay Community, c/o Student Activities Office, Medford 02155

### WOMEN

Aradia Counseling for Women, 520 Comm Ave  
(Kenmore Sq.) 247-4861 x58  
Cambridge Women's Center 354-8807  
Counterpoint Publ., Box CY 442, 400 Comm. Ave.,  
Boston 02215  
Daughters of Bilitis, 1151 Mass. Ave.,  
Cambridge 02138 661-3633  
Dyke Doctors (Lesbian Physicians, Med Students  
Health Pros) 354-5910  
Gay Professional Women's Assn.,  
Box 308, Boston U Sta., Boston 02215  
Janus Counseling for Lesbians,  
21 Bay St., Cambridge 661-2537 354-8807  
Lesbian Liberation, c/o Women's Center  
Massachusetts Feminist Federal Credit Union  
186½ Hampshire St., Camb. 661-0450  
Miriam Rosenberg (counseling) 1-358-7512  
National Organization for Women  
99 Bishop Allen Dr., Cambridge 02139 661-6015  
Tufts Women's Center 628-5000 x793  
Womanspace, 636 Beacon St. (Kenmore Sq.)  
Women's Alcoholism Program,  
1348 Cambridge St., Cambridge 02139 661-1316

### RELIGIOUS

Am Tikva  
P.O. Box 11, Cambridge, 02138 524-1617  
Dignity, 355 Boylston St., Boston 02114 628-3986  
Friends (Quaker) for Lesbian and  
Gay Concerns, 5 Longfellow Pk., Cambridge 497-1254  
Integrity, P.O. Box 2582, Boston 02208 262-3057  
Lutherans Concerned for Gay People 536-3788  
Metropolitan Community Church 523-7664  
Fr. Paul Shanley (Exodus Center) 964-0996  
Unitarian Universalists Office of Gay Concerns  
25 Beacon St., Boston 02108 742-2100

### MEDIA

Alyson Publ., 75 Kneeland, Boston 542-5679  
Boston's Other Voice, WWRQ, 98.5FM  
Common Ground, WMBR, 88.1FM  
Fag Rag 661-7534  
Gay Community News 426-4469  
Good Gay Poets 661-7534  
Lesbian and Gay Media Advocates  
c/o GCN, 22 Bromfield, 02108 542-5679  
Musically Speaking (WMBR 88.1FM, Sun. 1-3)  
Melania 494-8810  
Persephone Press  
Box 7222, Watertown 02172 924-0336  
Women's Educ. Media, 47 Cherry St.  
Somerville 02144 666-0350  
Xanadu Graphics, 143 Albany, Camb. 02139 661-6975

### MEDICAL/COUNSELING

Alcoholics Anonymous  
Belville & Assoc.  
Fenway Community Health Center  
Gay AIAAnon (families of alcoholics)  
Gender Identity Service  
Homophile Alcoholism Treatment Service  
Homophile Community Health Service  
Mass Bay Counseling  
31 Channing St., Newton Corner 02158  
Sexual Health Centers of N.E., Inc.,  
739 Boylston St., Boston 02116 266-3444  
Tapestry Counseling Inc.,  
20 Sacramento St., Cambridge 661-0248  
Tufts Skin Care Clinic (VD treatment) 956-5293  
Turley & Assoc., 31 Channing St., Newton, 02158 965-2040  
Votz/Taylor, MD, Lesbian & Gay Medicine  
1755 Beacon St., Brookline 232-1459  
M. Zucker, acupuncture  
173 Mt. Auburn, Cambridge 924-3332

### BOOKS/BARS

Glad Day Book Shop, 22 Bromfield 542-0144  
New Words, 186 Hampshire, Cambridge 02139 876-5310  
Red Bookstore, 136 River St., Camb. 491-6930  
Buddies, 733 Boylston St. 262-2480  
Chaps, 27 Huntington Ave. 783-5701  
Elbow Room, 100 Chandler (at Clarendon) 338-8447  
Harry's Place, 45 Essex St. 482-9040  
Boston Ramrod, 1254 Boylston St. 266-2986  
Jacques, 79 Broadway 338-9066  
Napoleon Club, 52 Piedmont St. 338-7547  
Paradise, 180 Mass. Ave. (Cambridge) 864-4130  
Pipeline, 9 Lansdowne St. 536-0206  
Playland, 21 Essex St. 338-7254  
Skippers, 252 Boylston St. 262-5735  
Somewhere, 295 Franklin St. 423-7730  
Sporter's Cafe, 228 Cambridge St.  
Together, 110 Boylston St. 426-0086  
Club Boston (Gay men's baths), 4 LaGrange St. 426-1451  
South Station Cinema, 23 South St. 423-4340

## Eastern Mass. (617)

### INFORMATION/SERVICE/SOCIAL

Central Middlesex Social Club,  
Box 470, Maynard 01754 263-9607  
Frenz & Luvers, Box 213, W. Boylston, 01583  
Gay Hotline 756-0730  
Mass. Teachers Assoc./Gay Rights Caucus  
P.O. Box 75, New Salem 01355  
Montachusett Gay Alliance, Fitchburg 342-5117  
North Shore Gay Alliance  
Box 806, Marblehead, 01915 745-3848  
Provincetown 24-Hour Drop-in Center 487-0387  
Survival Crisis Line 471-7100

### RELIGIOUS

Dignity Merrimack Valley  
P.O. Box 321, Methuen 01844 851-6711  
MCC Worcester, 2 Wellington St. 753-8360

### WOMEN

Everywoman's Center, Box 949, 14 Center  
St., Provincetown 02657 (4-6pm)  
Lesbian Support Group, Mercy Otis Warren Women's  
Center, 298 Main St., Hyannis 02601 771-6739  
New Bedford Women's Clinic 999-1570  
Origins, Inc., A Women's Center  
169 Boston St., Salem 01970 745-5873  
The Women's Bookstore, 1087 Main, 01603 791-5127  
Women's Meeting House, 89 Downing St. 01610 752-5905

### STUDENT

Clark U. Gay Alliance, 950 Main, A-70  
Gay Outreach Assoc. for Lowell (Univ.) Students  
South Campus, Student Union Rm 348 453-3804  
Salem State Gay Task Force  
Salem St. College, Salem 01970 745-0556 (ext. 209)

## Western Mass. (413)

### INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition, P.O. Box 1562, Pittsfield  
01201, Berkshire County Info 447-7818  
Lesbian and Gay Men's Counseling Collective  
406F Student Union, UMass, Amherst 545-2645  
Help Line 664-6391, 664-6392  
Pioneer Valley People's Gay Alliance  
Box 181, Northampton, 01061 586-5979  
Together, Box 427, Forest Park Sta., Springfield 01108

### WOMEN

Common Woman Club, 78 Masonic St.,  
Northampton 01060 584-4580  
Everywoman's Center, Amherst 545-0883  
Franklin Ct. Lesbian Alliance  
P.O. Box 235, Deerfield 01342  
Gay Women's Caucus, Amherst 545-3438  
Lesbians United 499-2425  
New Alexandria Lesbian Library  
P.O. Box 111, Huntington 01050  
Southwest Women's Center 545-0626  
Valley Lesbian Alliance 665-4705; 253-3082, 774-5464  
Women's Media Project (WMUA, 91.1FM) 545-2876  
Womanfyre Books 586-6445

### RELIGIOUS

Dignity/Springfield, P.O. Box 1604 Springfield 01101

### STUDENT

Hampshire College Gay Men's Alliance  
Box 1355, Amherst 01002  
Lesbian & Gay Men's Counseling Collective  
406F UMass Student Union, Amherst 545-2645  
Lesbian Union, 920 Campus Center,  
UMass, Amherst 01003 545-3438  
People's Gay Alliance, RSO 368 Student  
Union, UMass, Amherst, 01002 545-0154  
Williams Gay Peoples Union  
S.U. Box 3212, Williams College, Williamstown 01267

## Connecticut (203)

### INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139,  
New Haven 06505  
Gay Switchboard, Hartford, M-S 1-11pm,  
Sun 1-5 pm, P.O. Box 514, Hartford 06101 522-5575  
Gay and Lesbian Switchboard, New Haven,  
P.O. Box 72, 06501 M-F 8-11 pm 624-8869  
Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm  
George W. Henry Foundation (counseling),  
45 Church St., Hartford 06103 522-2646  
Greater Hartford Lesbian & Gay Taskforce  
249-7691  
Institute of Social Ethics/Gay National Archives,  
One Gold St., Suite 22-BC, Hartford 06103 547-1281

### WOMEN

Gay Women's Collective, c/o Women's Center,  
Box U-118, UConn, Storrs 06268 486-4738  
Heartroots Feminist Therapy Collective,  
214 Laurel St., Hartford 06105 522-2763  
Shorelinewoman 481-3575  
Women's Center, Hartford, 57 Pratt St.,  
Rm 301, Hartford 06103 525-2382  
Women's Center, Manchester Community  
College, P.O. Box 1046, Manchester, 06040 646-4900  
Women's Center, UConn, Box U-118,  
Storrs 06288 486-4738  
Women's Center, Wesleyan, Box WW,  
West Wesleyan Sta., Middletown 06457 347-9411  
Women's Liberation Center, New Haven,  
614 Orange St., New Haven 06510 436-2488

### STUDENT

Eros, Gay Students at Trinity College  
c/o Chaplain's Office, Hartford 06106 527-3151  
Gay Alliance at Yale,  
P.O. Box 2031, Yale Sta., New Haven 06520  
Gay Alliance, UConn, Box U-8, Storrs, 06268 486-2273  
Gay Alliance, Wesleyan, c/o Women's Center,  
Box WW, Wesleyan Sta., Middletown, 06457 347-9411  
Gay and Lesbian Alliance, So. Conn. St. College,  
386 Sherman Ave., New Haven 06511 865-2802  
Lesbian and Gay Community at Conn. College  
P.O. Box 1295, New London 06320 442-7458  
Gay Student Ctr. Yale  
Box 2031, New Haven 06520  
Lesbian/Gay Student Alliance UConn  
W. Hartford 06117 523-4841 x-267  
Lesbians, Wesleyan, c/o Women's Center,  
Box WW, Wesleyan Sta., Middletown 06457 347-9411  
Yale Students, P.O. Box 2031, Yale Sta.,  
New Haven 06520

### RELIGIOUS

Dignity/Fairfield County,  
P.O. Box 348, Belden Sta., Norwalk, 06850  
Dignity/Hartford, P.O. Box 72, Hartford 06141 233-8325  
Dignity/New Haven, P.O. Box 285, West Haven 06516  
Integrity/Hartford, P.O. Box 3681,  
Central Sta., Hartford 06103 522-2646  
Integrity/New Haven, P.O. Box 1777,  
New Haven 06507 787-1518  
MCC/Hartford, P.O. Box 514, Hartford 06101 522-5575  
MCC/New Haven, P.O. Box 1273,  
New Haven 06505 777-9808

### MEDICAL/COUNSELING

Gay AA (Danbury) 748-5341  
Gay Health Workers at YNHH,  
Box 2031, Yale St., New Haven, 06520 436-8354  
Moonseed (counseling) 727-0379

## Rhode Island (401)

### INFORMATION/SERVICE/SOCIAL

Families of Gay Persons 723-0050  
Gay Help Line 751-3322  
Box 5671, Weybosset Hill Sta. 02903 8pm-midnight  
Gay Community Services of R.I.,  
Box 5653, Providence 02940

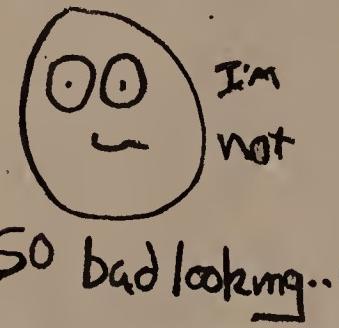
Providence Gay Group of AA  
Counseling & Consulting  
161 Prospect Hill, Newport 02840 847-7229  
Gay Women of Brown, c/o Sarah Doyle Women's Center,  
186 Meeting St., Providence, 02912 863-2189  
Lesbian Feminist Union, Sarah Doyle Center  
Box 1829 Brown Sta., Providence 02912 863-2189  
Support Group for Gay Women Over 25  
Box 755, Pawtucket 02860 942-5368  
Women's Growth Ctr.  
97 Knowles St., Pawtucket 02860 728-6023  
Brown/RISD Gay Students, Box 49, Brown U.,  
Providence 02912 863-3062

Providence Gay Youth Group 272-9247  
Dignity/Providence, Box 2231, Pawtucket 02861 724-0132  
MCC/Providence, 5 Junction St., Providence 02860 727-9247  
MCC Innovative Ministry (terminally ill, aged and  
handicapped), Rev. George McDermott 272-8482

Providence Gay Group of AA  
Counseling & Consulting  
161 Prospect Hill, Newport 02840 847-7229  
Gay Women of Brown, c/o Sarah Doyle Women's Center,  
186 Meeting St., Providence, 02912 863-2189  
Lesbian Feminist Union, Sarah Doyle Center  
Box 1829 Brown Sta., Providence 02912 863-2189  
Support Group for Gay Women Over 25  
Box 755, Pawtucket 02860 942-5368  
Women's Growth Ctr.  
97 Knowles St., Pawtucket 02860 728-6023  
Brown/RISD Gay Students, Box 49, Brown U.,  
Providence 02912 863-3062

Providence Gay Group of AA  
Counseling & Consulting  
161 Prospect Hill, Newport 02840 847-7229  
Gay Women of Brown, c/o Sarah Doyle Women's Center,  
186 Meeting St., Providence, 02912 863-2189  
Lesbian Feminist Union, Sarah Doyle Center  
Box 1829 Brown Sta.,

## Calendar



**Boston, MA** — Front Runners Boston, gay and lesbian running group. Info: 825-0181.  
**Boston, MA** — Chiltern Mt. Club. Regularly scheduled sports events and general info #s for outdoors events: general #: John 275-1336 and 864-0823; volleyball Dee 266-2147; swimming 227-5363; basketball 236-1914.

### weekly events

#### sunday

**Boston, MA** — Oasis, a coffeehouse with entertainment. Open hoot on first Sun. of the month. Bring talents and instruments. 355 Boylston St. (chapel entrance). Doors open at 7:30pm and close at 8pm. \$2.  
**Boston, MA** — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5485.  
**Boston, MA** — Musically Speaking. Women's programming music, ideas and announcements. Calf Melanie at 494-8810 with events and comments. (WMBR, 88.1FM) 1-4pm.  
**Boston, MA** — Boston's Other Voice. Weekly discussions of problems facing the lesbian/gay community. News, interviews, calendar, music. 10:30pm. WROR, 98.5FM  
**Orleans, MA** — Shoreline, a gay social group alternative to the bars on Cape Cod. Second Sundays. Info: Box 1614, Orleans, MA 02653.  
**Orono, ME** — Wilde-Stein Club. Social/support group for lesbians and gay men. Informal, friendly and open meetings. Peabody Lounge, 3rd fl., Memorial Union, UMO. 7pm.  
**Fremingham/Millford/Franklin, MA** — Tri-county Assoc. Gay social club. All ages welcome. Info: 528-6544.

### coming events

**Boston, MA** — The Cauldron Experimental Theater is looking for people interested in theater and arts productions on all levels. The two opening winter shows have room for persons with technical abilities especially. Info: 542-8575.

#### feb 2 tues

**Boston, MA** — BAGLY, the Boston Alliance of Gay and Lesbian Youth, will be holding its first meeting in its new space in Boston University's George Sherman Union basement (near the bookstore), 775 Comm. Ave. from 7-9pm. Young people 14-22 are invited. Info: 491-0242 or 262-2473.  
**Boston, MA** — Gay male s/m monthly discussion group. Topic: humiliation as a sexual activity. Glad Day Book Shop, 22 Bromfield St. 8pm. Open to all interested gay men.

#### 3 wed

**Cambridge, MA** — The Women's Center weekly discussion group will be talking about "ending relationships" this week. All women are invited. 46 Pleasant St. 8pm.  
**Boston, MA** — Open lesbian and gay poetry reading at the Fag Rag office, (GCN) 22 Bromfield St. 8pm. Free.  
**Boston, MA** — Former US Senator George McGovern, Kenneth Edelin, Nancy Gertner and others will participate in a full-day conference entitled "The New Right vs. Our Rights." Boston Park Plaza Hotel. Info: 492-0518.

The deadline for Calendar Items is Tuesday at noon for the following issue.

**Acton, MA** — Central Middlesex Social Club meets at 7:30pm. Info: Call Joe at 263-9607. All are invited.  
**Concord, NH** — NH Coalition of Lesbians and Gay Men. First Sunday of the month. 1-5pm. Statewide political action group. Info: (603) 485-3144.

**Northern VT/NH** — League of Gays (LOGS), a gay men's support group, meets on the first and third Sundays for business meeting, socializing and a meal. Info: (802) 633-4047 or 626-3618, or write: Box 703, St. Johnsbury, VT 05819.

**Concord, NH** — Concord Men's Group. Newsletter staff and Gay Prisoner Support Project. Sunday Brunch. 12:30-2:30. 67 Thordike St. Info: Joe 224-6931

#### monday

**Portsmouth, NH** — Seacoast Gay Men. 7pm. Info: P.O.Box 1394, Portsmouth 03801.

**Nashua, NH** — Meeting of Nashua Area Gays. 8pm. Info: Paul 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

**Providence, RI** — Lesbian/Gay Raps (MCC). 5 Junction St. 7:30pm. Info: 272-9247 or 751-3322.

#### tuesday

**Boston, MA** — The Cauldron Experimental Theater Collective meets every other Tuesday at 7:20 for scheduling, grant-writing and support. For more info call 542-8575 (and leave message if no one is there).

**Waltham, MA** — Parents and friends of Gays meet on the first Tuesday of the month at the Admin. Bldg. Conf. Room, Fernald State School, 200 Trapelo Rd. 7:15pm. Info: 846-7527 or write: Boston Parents FLAG, 76 Brook Hill Rd., Milton 02167.

**Boston, MA** — Boston Tea Party 2½ meets at Dignity, 355 Boylston St. 7pm. To organize the response of the community to the loss of our liaison to the mayor's office. All interested parties welcome.

**Bridgewater, MA** — South Shore Lesbian and Gay Alliance meets every Tuesday. Info: 583-8447.

**Cambridge, MA** — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

**Cambridge, MA** — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

**Pittsfield, MA** — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772.

#### 4 thurs

**Boston, MA** — GCN PROOFREADING. BEGINS 6ISH. 22 BROMFIELD.

**Boston, MA** — Boston Area Lesbian and Gay History Project is holding an open house. New members welcome! Ellis Memorial Center, 44 Chandler St. (So. End.) 7:30pm. Info: 426-7351.

#### 5 fri

**Boston, MA** — GCN FRIDAY NITE VOLUNTEERS SEND OUT THE PAPER. ENJOY REFRESHMENTS AND GOOD TIMES. GCN, 22 BROMFIELD ST. (NEAR PARK ST. T STOP). COME AND STAY FOR AS LONG OR AS SHORT AS YOU LIKE ANYTIME AFTER 5.

**Boston, MA** — "Closer to Utopia," by Marty Kingsbury, is the lesbian adventure story of Mary Breasted at Neverwell, a private boarding school for girls. Every Fri and Sat eve between Feb. 5 and 27. Cauldron Experimental Theater, 22 Randolph St. (near Dover T stop, off Harrison), 8pm. \$4. Info: 542-8575.

**Brettelboro, VT** — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

**Uxbridge, MA** — Support and Discussion Group for Lesbians. Eves. 7:30pm. Info: 278-5475.

**Hartford, CT** — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

#### wed

**Boston, MA** — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

**Hyannis, MA** — Lesbian Support Group meets first Wed. of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-8739.

**Boston, MA** — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

**Cambridge, MA** — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

**Lynn, MA** — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

**Providence, RI** — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

**Hampden County, MA** — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

**thursday**

**BOSTON, MA** — GAY COMMUNITY NEWS (THAT'S US FOLKS!). COME HELP PROOFREAD. BEGINS 6ISH. REFRESHMENTS AND GOOD TIMES. 22 BROMFIELD ST. (NEAR PARK ST. T STOP) INFO: 426-4469. THANKS!

**Boston, MA** — The Lesbian and Gay Focus of People's (Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center, 355 Boylston St.

**Boston, MA** — The Mass. Gay Political Caucus meets on the first and third Thursdays at 7:30pm. 755 Boylston St. Rm. 215. New members welcome. Info: 471-8404.

**Northampton, MA** — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

#### 6 sat

**Boston, MA** — "Closer to Utopia." See 5 fri above.

**Boston, MA** — Dyke Doctors (lesbian physicians and physician's assistants, and medical students) will be meeting for monthly support and discussion and potluck dinner. 7pm. Info: 354-5910.

**Cambridge, MA** — Am Tikva Sabbath service. Discussion on the Middle East. 8pm. 312 Memorial Dr. Info: 254-0907.

**Boston, MA** — Ron Schreiber and Ed Cox will be reading from their poetry at Glad Day Book Shop, 22 Bromfield St. 8pm. \$2. All are invited.

**Boston, MA** — BAGLY, the Boston Alliance of Gay and Lesbian Youth, will be holding an outing to the Museum of Science. All youth 22 and under invited. Free. For info call 491-0242 or 262-2473. Meet at noon inside front doors. Organizers will be wearing pink triangles.

**Boston, MA** — Chiltern Mt. Club. Cape Cod Winter Weekend. Info: Dan (617) 255-7152 (weeknights) or 491-3813 (weekends).

**Boston, MA** — Chiltern Mt. Club. Isle Au Haut. Maine hike. Info: Sturgis (207) 367-5058.

#### 7 sun

**Boston, MA** — Almost Full Moon Skating Party. Chiltern Mt. Club. Info: Scott 776-4653 or Michael 492-1339.

**Boston, MA** — Gay Professional Men's Group. Hill House, 74 Joy St. Lesbian and Gay Media Advocates will give special presentation followed by social hour. 6:30pm. \$2 donation.

**Worcester, MA** — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUV, 91.3FM.

**Boston, MA** — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 426-7351.

**Cambridge, MA** — Lesbians with children Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**Cambridge, MA** — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

**Boston, MA** — NU Lambda. Northeastern's social/support group for lesbians and gay men and their friends. meets every Thursday at 266 Ell Center. 7m.

**New London, CT** — Lesbian and Gay community. Discussion. Planning and outreach 9pm. Fanning Hall Rm 412. Info: 442-7458.

#### friday

**Boston, MA** — GAY COMMUNITY NEWS ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVENINGS. COME BY FOR A FEW HOURS ANY TIME AFTER 6 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WELL COME! 22 BROMFIELD ST. (NEAR PARK ST. T STOP). INFO: 426-4469. THANKS!

**Hartford, CT** — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities.

**Pittsfield, MA** — Weekly meetings of Lesbians United. Info: Women's Services center, 499-2425.

**Concord, NH** — Concord's Men's Group meets Fridays at 7:30pm for coffee and discussion. 67 Thordike St. Info: Joe 224-8931.

#### Sat

**Providence, RI** — Rhode Island Gay and Lesbian Youth meets every Sat. from 1:5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Help Line 751-3322 (eves).

**Boston, MA** — "New Rise of the Master Race," presented by Little Flags Theater, at the Community Church of Boston, Morse Aud., 602 Comm. Ave. (near Kenmore Square) 11am. Non-sectarian. FREE!

**Cambridge, MA** — Sermon on Gay Liberation and the Church. First Parish Unitarian, One Church St. 10:30am.

Ann Heron

# ALY SON PUBLI CATIONS

Inc.



SPRING 1982  
CATALOG

all photos by Joyce Harper

With selected other  
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CARRIER PIGEON

*Advertising Supplement to Gay Community News*



book news from

# ALYSON PUBLICATIONS

## A REVIEW OF THE STAFF

When not publishing bestsellers on sexual politics, **Sasha Alyson** is busy trying to create a program, desperately needed here, that will make our computer accept full responsibility for the errors of its users. However, the program still has a few bugs that need to be worked out.

*Unlike other discussions that have been cast into the political arena, we cannot escape the fact that discussing someone else's sexuality requires exposing some of our own.<sup>1</sup>* —Cindy Patton, Gay Community News

**Peter Austin** is about as introverted as an atom bomb. He thrills countless car-driving commuters every morning by roller-skating through the streets to work twirling a baton. And by using his baton on those cars whose drivers do not yield the right of way, he also thrills countless insurance agents.

*Serves as a vehicle for adult humor that*

*ranges from the slightly amusing to the vulgar.<sup>2</sup>* —School Library Journal

**Lori Freedman** is so politically correct that she calls herself Lori Freedperson. She is so politically correct that she leaves inter-office memos for her male co-workers attached with a pin to pieces of fruit. Why, she is so politically correct

*that I sometimes insert my own editorial comments while doing the typesetting*  
*that she sometimes inserts her own editorial comments while doing the typesetting.*

*Pithy conviction, squeezed from more than a decade's commitment to both socialist and feminist politics.<sup>3</sup>* —Maggie Casburn, London Tribune

**Ann Heron** signs her letters "for Carrier Pigeon," and thinks this is funny. From that, you might think she's a raven looney, wren actually Heron is no dodo. She sports a pheasant demeanor that is easy to swallow; however, she can fly off the handle at too many mallard-dorous puns in a row.

*Whimsical, witty, amusing, entertaining — these and more.<sup>4</sup>* —Dorothy Stephens, Women's International League for Peace and Freedom

**Hugh Swanger**'s ambition is to have everything he says become a cliche. He believes heterosexuality is the menial labor of sex, [this is not a politically correct analysis] but lives in a neighborhood so traditionally rough and tough that they grow broken glass in their window boxes. Any periodical whose name begins with the word "Radical", Hugh ships out from Carrier Pigeon.

*Ought to be in every high school library — difficult as this may be to bring about.<sup>4</sup>* —Edgar Z. Friedenberg

**Adam Wheeler**  
*Started out as a shared daydream...<sup>4</sup>*  
—Vicki Baker

All quotes guaranteed accurate and out of context, from reviews of:  
1. *The Age Taboo*  
2. *Incredible Shrinking American Dream*  
3. *Beyond the Fragments*  
4. *Reflections of a Rock Lobster*

### Do you have a book manuscript we should look at?

We're always happy for a chance to consider new book manuscripts for publication. Please note the following before you submit material:

- **Content:** We are mainly interested in non-fiction and fiction, but not poetry, aimed at a gay male and/or lesbian audience. We prefer books that are about 50,000 to 100,000 words in length.
- **Inquiry:** Before sending a complete manuscript, please send a one-page synopsis of your book to see if it interests us.
- **Manuscript:** Manuscripts should be typed, triple-spaced if possible, with wide margins. If you wish to have a manuscript returned to you, enclose a self-addressed envelope with return postage.
- **Simultaneous submissions:** Please do not send us manuscripts that are currently being considered by other publishers.

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### Where did we come from?

You may wonder why you occasionally see references to a Carrier Pigeon on the literature you get from Alyson Publications. Well, there's a story there....

Alyson Publications and Carrier Pigeon are names for the two different functions carried out by the same people in the same office. Alyson Publications publishes books. Carrier Pigeon distributes books (for Alyson, also for South End Press, Gay Men's Press, and dozens of other small publishers) and magazines.

In 1977, when Carrier Pigeon was started, it was almost impossible for a small feminist, gay or radical magazine to get distributed to bookstores unless the publishers spent a lot of time doing it themselves. That meant dozens of small packages getting shipped out, and

mountains of paperwork. Now, the 75 magazines we distribute are shipped to us in bulk, and twice a month we send bookstores a box of new magazines. Everybody's paperwork goes down, and bookstores can carry small magazines that would have been too much trouble otherwise.

Much the same thing happens with books. In one or two shipments from Carrier Pigeon, a store can get books from ten or twenty different publishers.

In the fall of 1979, under the imprint of Alyson Publications, we published our first book: *Energy, Jobs and the Economy*. It sold well, and the next year we published four more books. One of them, *The Men With the Pink Triangle*, brought to light the long-forgotten story of homosexual prisoners in the Nazi concentration camps. It was widely hailed as one of the most important gay books published that year, and is still among our top sellers.

In 1981 we published nine books, including our best-known title to date. Aaron Fricke, the author of *Reflections of a Rock Lobster*, got press coverage nationwide after writing about the events that culminated in his taking a gay date to his high school prom in Cumberland, Rhode Island.

Nine or ten books a year is plenty to keep us busy, and we expect to stay at that level for now. Look inside and you'll see what we've got planned (so far) for 1982.



We typeset our own books and promotional material, as well as taking in work from outside. Here Lori Freedman is setting the new introduction to *Beyond the Fragments*.

### Support your independent bookseller

As you look through this catalog, you'll probably find several books you want to buy. They're all available by mail, but first we hope you'll ask for them at your local independent bookstore.

Most large and medium-sized cities have at least one such bookstore, run by people who love books and who want to supply the community with a wide variety of reading material. Many cities even have stores that specialize in gay, feminist or radical books. These stores need your support, and you need them if you want small publishers like ourselves to survive in the years ahead.

So... ask for our books first at your local independent bookstore. If that doesn't work, then use the coupon on the back page to order by mail.



Top: Ann Heron gets orders out to bookstores.

Middle: Sasha Alyson checks inventory.

Bottom: Lovely Peter, Meter Maid...

## NEW BOOKS FOR 1982:

### Fiction

#### BETWEEN FRIENDS

Gillian E. Hanscombe

Frances and Meg were friends in school, years ago; now Frances is a married housewife while Meg is involved in lesbian politics. *Between Friends* begins with correspondence between these two women, exploring their feelings about each other, their sexuality and their politics. Soon two other women join the letter-writing: Amy, a feminist who's trying to develop a non-traditional relationship with a man; and Jane, a lesbian separatist. Through their experiences, we see how political beliefs shape our everyday lives. (August) paper, ISBN 0 932870 22 8 \$5.95



#### QUATREFOIL

James Barr

introduction by Samuel M. Steward  
Phillip Froelich is in trouble. The year is 1946, and he's traveling to Seattle where he will face a court-martial for acting insubordinate to a lazy officer in the closing days of World War II. On the way to Seattle he meets Tim Danelaw, and soon the court-martial is among the least of Phillip's concerns....

So begins *Quatrefoil*, a novel originally published in 1950. It marked a milestone in gay writing, with two of the first non-stereotyped gay characters to appear in American fiction. For readers of the Fifties, it was a rare chance to counteract the negative imagery that surrounded them. & Now we have reprinted *Quatrefoil*. Readers today will find that it provides a vivid picture of life in our recent past; on top of that, it's still a wonderful and well-crafted novel. (April)

paper, ISBN 0 932870 16 3 \$6.95

#### THE SPARTAN

Don Harrison

Pantarkes' goal is to enter the Olympics and win the laurel crown. But at the age of 16, after accidentally killing the son of a high official, Pantarkes is forced to flee from his home in Sparta. For two years his Olympic dreams are postponed as he is drafted into the Theban army to help fight against the invading Macedonians; then finds himself in the middle of a revolt against the Spartan tyrants who had earlier forced him to flee. & This brisk-paced novel provides a vivid picture of classical Greece and the early Olympics, and of an era when gay relationships were a common and valued part of life. (July)

paper, ISBN 0 932870 20 1 \$5.95

### Non-fiction

#### ROCKING THE CRADLE

Lesbian mothers:

#### A challenge in family living

Gillian E. Hanscombe and

Jackie Forster

Lesbian mothers are very much in the news these days, but often they get only superficial treatment triggered by child custody cases. Here is the first book to thoroughly look at topics such as the social and personal aspects of lesbian motherhood; the implications of AID (artificial insemination by donor); and how children feel about growing up with lesbian mothers. & Both authors have long been active in the lesbian movement, but their book assumes no special knowledge or experience on the part of the reader. *Rocking the Cradle* discusses questions ranging from the most basic to the most specific, from "What is a lesbian?" to "How can women administer AID on their own?"; all in a style that is clear and thought-provoking. (May)

paper, ISBN 0 932870 17 1 \$5.95

#### THE NON-JEWISH JEW and other essays

Isaac Deutscher

Isaac Deutscher — whose biographies of Trotsky and Stalin have won him world-wide respect — writes here of his vision of Jewish life, contemporary and traditional. The essays in this book discuss the "remnants of a race" after Hitler; the Jews under Stalin; of the Zionist ideal; the establishment of the state of Israel; the Israeli-Arab war of 1967; and the perils ahead — all with great insight, and with a style that appeals to both scholar and layperson. (May)

paper, ISBN 0 932870 18 X \$5.95

#### COMING OUT RIGHT: A handbook for the gay male beginner

Wes Muchmore and William Hanson

Anybody who's gay will have no trouble remembering the first time they stepped inside a gay bar. It's a frightening and difficult step, often representing the transition from a life of secrecy and isolation into a world of unknowns. & That step will be easier for gay men who have first read *Coming Out Right*. Here, the many facets of gay life are spelled out for the newcomer: how to meet other gay people; what to expect when going home with a gay man; medical problems you may have; employment opportunities and discrimination; getting insurance for gay couples; what to expect at bars, baths and cruising spots; the unique problems faced by men who are coming out when they're under 18 or over 30.... in short, here in one book is information you would otherwise spend several years learning the hard way. (September)

paper, ISBN 0 932870 13 9 \$5.95

## ALREADY OUT:

### Gay lives



#### REFLECTIONS OF A ROCK LOBSTER: A story about growing up gay

Aaron Fricke

No one in Cumberland, Rhode Island was surprised when Aaron Fricke showed up at his high school prom with a male date; he had sued his school for the right to do so, and the papers had been full of the news ever since. Magazines like *People* and *Newsweek* reported on the case, and Fricke appeared on *Phil Donahue* and other talk shows. & Yet until his senior year, there would have been nothing to distinguish Aaron Fricke from anyone else his age. You wouldn't have guessed that he was gay — and Fricke did his best to keep it that way. He created a shell around himself as protection against a world that he knew would reject him if it knew the truth. But finally his anger became too great, and he decided to make a stand. & Now, in *Reflections of a Rock Lobster*, you can read Fricke's moving story about growing up gay — about coming to terms with being different, and a lesson in what gay pride can really mean in a small New England town.

paper, ISBN 0 932870 09 0 \$4.95

#### THE MEN WITH THE PINK TRIANGLE

Heinz Heger

As the long-hidden history of gay people slowly comes to light, one of the most terrifying chapters of that history concerns the thousands of homosexuals who were thrown into Nazi concentration camps during World War II. *The Men With the Pink Triangle* is the story of one man's ordeal in those camps. & Heger's account begins in Austria, in 1939. The author was a young medical student, in love with the son of a Nazi officer. In March of that year the Gestapo abruptly arrested him for homosexuality, and he spent the next six years in concentration camps. Like thousands of other incarcerated homosexuals, he was forced to wear a pink triangle on his shirt so he could be readily identified for special abuses. & Heger's book provides the most vivid description we have of what those horrible years were like, and it is the only true, first-person account available on the subject. *The Advocate* named it "One of the ten best books of the year" and *Gay Community News* comments that "You may find yourself riveted to your seat" by Heger's narrative.

paper, ISBN 0 932870 06 6 \$4.95

### Gay politics

#### COMING OUT IN THE SEVENTIES

Dennis Altman

In 1971 Dennis Altman wrote one of the most important books of the new gay movement. *Homosexual: Oppression and Liberation* was praised by the gay and straight press alike. & Now, a decade later, Altman has published a new book. *Coming Out in the Seventies* contains essays looking at the growth of the gay movement in the past decade. In particular, Altman looks at the proliferation of gay consumerism, and asks us: Is the gay movement being coopted by Madison Avenue? He also provides valuable insights about literature, focusing on the works of E.M. Forster, James Baldwin, Gore Vidal and William Burroughs. & Altman's roots are in the student and leftist movements of the '60s and early '70s, and we would especially recommend his book for anyone who was active in those movements.

paper, ISBN 0 932870 05 8 \$5.95



#### THE SPIRAL PATH: A gay contribution to human survival

David Fernbach

Is the gender system a threat to human survival? What does gay liberation have to do with environmental pollution or the threat of nuclear war? & These are the bold questions tackled by David Fernbach in *The Spiral Path*, a discussion that ranges from genetic engineering to gays in the military, from the origins of male supremacy to the significance of camp. Fernbach's rich experience in radical politics, combined with his willingness to explore complex and long-ignored questions, make this a provocative and original book.

paper, ISBN 0 932870 12 0 \$6.95

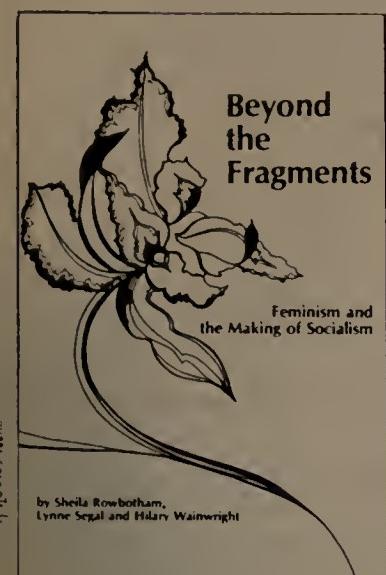
#### PINK TRIANGLES: Radical perspectives on gay liberation

edited by Pam Mitchell

The gay movement and the left have a great deal to offer each other. The essays in this book were written by lesbians and gay men who are active in other political work also. They offer new insights into such subjects as pornography, pedophilia, coalition building, and theories of gay liberation. & With the New Right scrambling to widen its base, it's time the gay movement and other progressive forces worked together more closely. This book is a step in that direction.

paper, ISBN 0 932870 03 1 \$4.95

## Feminism



### BEYOND THE FRAGMENTS: Feminism and the Making of Socialism

Sheila Rowbotham, Lynne Segal  
and Hilary Wainwright

The last decade has seen the women's movement gain strength dramatically among all classes of society. At the same time, the left has too often floundered, as fragmented groups of party liberals and leftists struggle helplessly against a growing right-wing trend. &gt; There's an important reason for all this, say the authors of *Beyond the Fragments*. It lies in the very different structure of the women's movement as compared to that of most socialist organizations. This new book shows what the left must learn if it is to become an effective force for grassroots change. The authors argue not just for a rhetorical acceptance of feminism, but for a new approach to theory itself, and a search for new forms of political organization.

paper, ISBN 0 932870 11 2 \$6.95



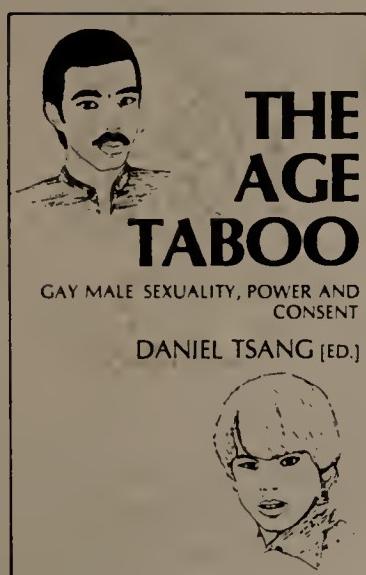
### FIGHTING SEXUAL HARASSMENT: An advocacy handbook

by the Alliance Against Sexual Coercion

Millions of women face sexual harassment at their workplace. For years, one of the groups most actively fighting this harassment has been the Alliance Against Sexual Coercion. Now, they've written a handbook to help others who want to support their efforts. &gt; Fighting Sexual Harassment will be valuable both for women who themselves are harassed, and for social workers with clients who face this problem. Here, in a concise, readable form, is practical information about the frequency of sexual harassment; the myths surrounding the subject; and the legal and organizational ways of combatting it.

paper, ISBN 0 932870 14 7 \$3.95

## Gay youth



### THE AGE TABOO: Gay male sexuality, power and consent

edited by Daniel Tsang

Here are a number of perspectives on the controversial issue of man/boy love. The writers raise such broad-reaching questions as: What constitutes true "consent"? When does the "protection" of young people (or any other group) turn into their oppression? How do power differences affect personal relationships? &gt; It rapidly becomes clear from these essays that an understanding of the pedophilia issue helps shed light on a great many aspects of human sexuality.

paper, ISBN 0 932870 13 9 \$5.95

### young, gay & proud!

### YOUNG, GAY AND PROUD! edited by Sasha Alyson

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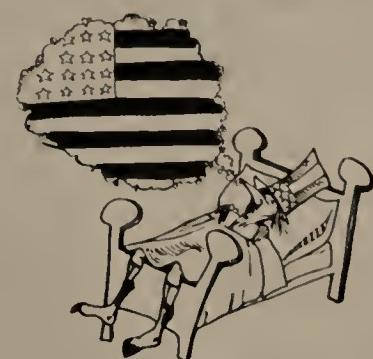
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